



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

14 D. 23.

Indian Institute, Oxford,

Purchased
Jan 26th 1885



▲

COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA.



A

COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA:

TO WIT,

HINDI, PANJABI, SINDHI, GUJARATI, MARATHI,
ORIYA AND BANGALI.

BY

JOHN BEAMES,

BENGAL CIVIL SERVICE,

FELLOW OF THE UNIVERSITY OF CALCUTTA,

MEMBER OF THE ROYAL ASIATIC SOCIETY, THE GERMAN ORIENTAL SOCIETY,
ETC., ETC.

VOL. III.

THE VERB.



LONDON:
TRÜBNER & CO., 57 AND 59, LUDGATE HILL.
1879.

(*All Rights reserved.*)

HERTFORD:
STEPHEN AUSTIN AND SONS, PRINTERS.

TABLE OF CONTENTS.

BOOK III.—THE VERB.

CHAPTER I.—STRUCTURE OF VERBAL STEMS.

	PAGE
§ 1. Structure of the Sanskrit Verb	1
§ 2. Beginnings of the Analytical System in Sanskrit	6
§ 3. Conjugations of the Pali Verb	8
§ 4. Tenses of the Pali Verb	11
§§ 5. 6. The Verb in Jaina Prakrit	16
§ 7. Scenic Prakrit Verb	22
§ 8. Apabhran̄a Verbal Forms	25
§ 9. The Modern Verbal Stem	28
§ 10. Phases of the Verb	29
§ 11. Single and Double Stems	32
§ 12. Single Neuter Stems from Sanskrit BHŪ Roots	33
§ 13. The same from other Classes of Sanskrit Roots	36
§ 14. Modern Neuter Stems from Sanskrit Past Participles	37
§ 15. Single Active Stems	40
§ 16. Treatment of Sanskrit Roots ending in a Vowel	42
§ 17. The Stem DEKH	45
§ 18. Double Verbs	46
§ 19. Sindhi Double Stems Differing in the Final Consonant	48
§ 20. Double Stems Differing in Vowel and Final Consonant	52
§ 21. Double Stems Differing only in the Vowel	54
§ 22. Examples and Illustrations	58
§ 23. Laws of the Formation of Modern Stems	66
§ 24. The Passive Intransitive	68
§ 25. The Passive	71
§ 26. The Causal	75
§ 27. The Passive Causal	82

	PAGE
§ 28. The Causal in a Neuter Sense	84
§ 29. Secondary Stems	87
§ 30. Reduplicated and Imitative Stems	89
§ 31. Gipsy Verbal Stems	95

CHAPTER II.—THE SIMPLE TENSES.

§ 32. Classification of Tenses	99
§ 33. The Simple Present or Aorist	101
§ 34. The Imperative	108
§ 35. The Future in Old-Hindi and Gujarati	112
§ 36. Type of the Active Verb in Sindhi and Marathi	115
§ 37. Synopsis of the Simple Tenses in all Seven Languages	118
§ 38. Simple Tenses in the Gipsy Verb	119

CHAPTER III.—THE PARTICIPIAL TENSES.

§ 39. Definition of the Participial Tenses	121
§ 40. The Present Participle Active	123
§ 41. Tenses formed thereby—the Sindhi Future	126
§ 42. Marathi Indicative and Conditional Present	127
§ 43. Bangali and Oriya Conditional	129
§ 44. Hindi, Panjabi, and Gujarati Present	131
§ 45. The Past Participle Passive	132
§ 46. Early Tadbhava Participles in Sindhi and Panjabi	136
§ 47. The same in Gujarati and Marathi	141
§ 48. The same in Old and New Hindi	144
§ 49. Tenses formed from the Past Participle	147
§ 50. The <i>Prayogas</i>	151
§ 51. The Future Participle Passive	152
§ 52. Tenses formed from it in Sindhi, Gujarati, and Marathi	155
§ 53. The Future in Oriya, Bengali, and Eastern Hindi	158
§ 54. The Hindi and Panjabi Future	160
§ 55. Marathi Future compared with that in certain Hindi Dialects	161
§ 56. Synopsis of the Participial Tenses in all Seven Languages	164
§ 57. Participial Tenses in the Gipsy Verb	168

CHAPTER IV.—THE COMPOUND TENSES.

	PAGE
§ 58. Definition of the Compound Tenses and Auxiliary Verbs	170
§ 59. The Root AS—Present Tense	171
§ 60. Imperfect in Panjabi and Gipsy	175
§ 61. AS, with a Negative	178
§ 62. Compound Tenses formed with AS	179
§ 63. The Root ACHH—Discussion as to its Origin	180
§ 64. Tenses derived therefrom	184
§ 65. Compound Tenses formed therewith	187
§ 66. BHÛ—the Simple Tenses	194
§ 67. <i>id.</i> —the Participle Tenses	201
§ 68. Compound Tenses formed therewith	203
§ 69. STHÂ	208
§ 70. YÂ	213
§ 71. Ancillary Verbs Defined	215
§ 72. Examples of Ancillaries	216

CHAPTER V.—OTHER VERBAL FORMS.

§ 73. The Conjunctive Participle	229
§ 74. The Infinitive	234
§ 75. The Agent	238
§ 76. Sindhi Verbs with Pronominal Suffixes	241
§ 77. Conjugation of Stems ending in Vowels in Hindi, Panjabi, and Sindhi	246
§ 78. The same in Marathi	251
§ 79. The same in Bangali and Oriya	254

CHAPTER VI.—THE PARTICLE.

§ 80. Adverbs, Nominal and Pronominal	256
§ 81. Pronominal Adverbs of Time, Place, and Manner	257
§ 82. Adverbs Derived from Nouns and Verbs	264
§ 83. Conjunctions	270
§ 84. Interjections	272
§ 85. Postpositions	275
§ 86. Conclusion	278

ERRATA.

PAGE LINE

3, 19, for *this much* read *such*.
 10, 9, for मञ्चीत read मञ्चति.
 14, 28, for *different* read *difficult*.
 19, 21, for पुरथति read पूरथति.
 21, 26, for निषोतितव्य read निषी-
 दितव्य.
 34, 3 from below, for *Pali* read *Prakrit*.
 36, 8, for *bhāla* read *bhala*.
 39, 28, for अन्तिष्ठृत् read उन्तिष्ठृत्.
 44, 2, for *detu* read *dehi*.
 47, 26, *delete* that.
 50, 16, for मञ्च व्य read मञ्च.
 50, 18, after *word* a full stop instead
 of a comma.
 52, 18, for *discharged* read *discharge*.
 56, 5, for 90 read 38 (ed. Stenzler).
 56, 7, for °विश्वम° read °विष्वम°.
 57, 28, for छष्ट read छष्ट.
 58, 5, after *Pali* a full stop instead
 of a comma.
 61, 25, for *hlađid* read *hlatu*.
 63, 4, for *majj* read *majj*.
 65, 9, for तळ read जळ.
 70, 12, for *phrase* read *phase*.
 73, 16, for जारी read भारी.
 83, 24, for माडाइव read साडाइव.
 105, 6, for चले read चले.
 112, last but one, for मरसी read करसी.
 114, 21, for आम read आम.

PAGE LINE

124, 1, *delete* comma after *hearing*.
 134, 6, for छोडेलो read छोडेली.
 135, 29, after *dielala* insert *f.*; for
 dielat', etc., read *delat'*, etc.
 140, 31, for सिरुणा read सिरुणा.
 141, 19, for भति read भीत.
 149, 24, for *asmāh* read *asmah*.
 154, 29, for जावा read जावया.
 162, 7, for भार्लो read मार्लो.
 163, 2, the words 'aorist सुटा' should
 be put between brackets.
 175, 29, for *Ludhiana* read *Lodiana*.
 176, 5 from below, for *Pr.* read *P.*
 178, 18, for *Nuanti* read *Nuhanti*.
 179, 24, for देखा read देखा.
 196, 10, for 'Daughter' read 'Laughter'.
 196, 17, for खनि read रचनि.
 202, 2 from below, for 59 read 60.
 214, 4, for *Imperfect* read *Imperative*.
 225, 29, for दहती read रहती.
 250, 17, for *Imperfect* read *Imperative*.
 254, 5, for *Oriya* read *Aryan*.
 257, 3, for जावा read राजा.
 262, 22, for जाव्य read जावा.
 262, 23, for प्रमाणे read प्रमाण.
 262, 23, for लोयं read लोग.
 262, 23, for *its* read *as*.
 263, 6, for *H.-D.* read *K.-D.*
 267, 9, for संहित read सहित.

COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA.

CHAPTER I.

STRUCTURE OF VERBAL STEMS.

CONTENTS.—§ 1. STRUCTURE OF THE SANSKRIT VERB.—§ 2. BEGINNINGS OF THE ANALYTICAL SYSTEM IN SANSKRIT.—§ 3. CONJUGATIONS OF THE PALI VERB.—§ 4. TENSES OF THE PALI VERB.—§§ 5, 6. THE VERB IN JAINA PRAKRIT.—§ 7. SCENIC PRAKRIT VERB.—§ 8. APABHRANÇA VERBAL FORMS.—§ 9. THE MODERN VERBAL STEM.—§ 10. PHASES OF THE VERB.—§ 11. SINGLE AND DOUBLE STEMS.—§ 12. SINGLE NEUTER STEMS FROM SANSKRIT *BHŪ* ROOTS.—§ 13. THE SAME FROM OTHER CLASSES OF SANSKRIT ROOTS.—§ 14. MODERN NEUTER STEMS FROM SANSKRIT PASSIVE PAST PARTICIPLES.—§ 15. SINGLE ACTIVE STEMS.—§ 16. TREATMENT OF SANSKRIT ROOTS ENDING IN A VOWEL.—§ 17. THE STEM *DEKH*.—§ 18. DOUBLE VERBS.—§ 19. SINDHI DOUBLE STEMS DIFFERING IN THE FINAL CONSONANT.—§ 20. DOUBLE STEMS DIFFERING IN VOWEL AND FINAL CONSONANT.—§ 21. DOUBLE STEMS DIFFERING ONLY IN THE VOWEL.—§ 22. EXAMPLES AND ILLUSTRATIONS.—§ 23. LAWS OF THE FORMATION OF MODERN STEMS.—§ 24. THE PASSIVE INTRANSITIVE.—§ 25. THE PASSIVE.—§ 26. THE CAUSAL.—§ 27. THE PASSIVE CAUSAL.—§ 28. THE CAUSAL IN A NEUTER SENSE.—§ 29. SECONDARY STEMS.—§ 30. REDUPLICATED AND IMITATIVE STEMS.—§ 31. GIPSY VERBAL STEMS.

§ 1. THE Sanskrit verb, with its long array of tenses, intricate phonetic changes, and elaborate rules of formation, seems to have been subjected at a very early period to processes of

simplification. Indeed, we may be permitted to hold that some, at least, of the forms laid down in the works of Sanskrit grammarians, were never actually in use in the spoken language, and with all due deference to the opinions of scholars, it may be urged that much of this elaborate development arose in an age when the speech of the people had wandered very far away from the classical type. Even if it were not so, even if there ever were a time when the Aryan peasant used poly-syllabic desideratives, and was familiar with multiform aorists, it is clear that he began to satisfy himself with a simpler system at a very distant epoch, for the range of forms in Pali and the other Prakrits is far narrower than in classical Sanskrit.

Simplification is in fact the rule in all branches of the Indo-European family of languages, and in those we are now discussing, the verb follows this general law. To make this clear, it may be well to give here, as a preliminary matter, a slight sketch of the structure of the verb as it stands in the Sanskrit and Prakrit stages of development.

In that stage of the Sanskrit language which is usually accepted as the classical one, the verb is synthetical throughout, except in one or two tenses where, as will be hereafter shown, the analytical method has already begun to show itself. By separating the inflectional additions, and unravelling the euphonic changes necessitated by them, we may arrive at a residuum or grammarian's abstraction called the root. These roots, which have no real existence in spoken language, serve as useful and indispensable pegs on which to hang the long chain of forms which would otherwise defy all attempts at reducing them to order. Some writers have lately thought fit to sneer at the philologist and his roots, and have made themselves merry over imaginary pictures of a time when the human race talked to each other in roots only. These gentlemen set up a bugbear of their own creation for the purpose of

pulling it to pieces again. No one, as far as I am aware, has ever asserted that at a given period of the world's history a certain race of men used such words as *bhū*, *gam*, or *kar*, till some one hit on the ingenious device of adding to *bhū* the word *ami*, and, modifying *bhū* into *bhava*, burst upon his astonished countrymen with the newly-discovered word *bhavāmi*, "I am." What has been asserted, and truly too, is that in Sanskrit we find a large number of words expressing the idea of "being," in which the consonantal sound *bh* is followed by various vowels and semivowels, which, according to phonetic laws, spring from the vowel *ā*, and that as, for scientific purposes, some common generic term is required to enable us to include under one head all parts of the verb, we are justified in putting together these two constant unvarying elements, and so obtaining a neat technical expression *bhū*, to which, as to a common factor, can be referred all the words expressive of "being" in its relations of time, person, and condition. Analysis and arrangement of this sort is an essential part of every science, and the native grammarians had done this much work for us before European skill was brought to bear on the subject.

Verbal roots, then, are grammarians' tickets, by which actual spoken words are classified and arranged in groups for convenience of investigation. The roots in Sanskrit are mostly monosyllabic, consisting of a consonant followed by a vowel, as *bhū*, *yā*, *ni*, or of a vowel followed by a consonant, as *ad*, *ish*, *ubh*, or of a vowel between two consonants, as *kar*, *gam*, *pat*. Roots may also consist of a single vowel, as *i*, and in the place of a single consonant there may be a nexus, as *grah*, *pinj*, *mlai*. Those roots which have more than one syllable are usually of a secondary nature, being in some cases produced by reduplication, as *jāgar*, in others made from nouns, as *kumār*.

Each verbal root presents six phases or grades of action: active, neuter, passive, causal, desiderative, intensive. All these are distinguished by certain modifications of the letters

of the root, and by certain prefixed and affixed syllables. Thus अ॒ भु॑, “to be,” undergoes the following modifications :

<i>Active</i>	}	bhava.
<i>Neuter</i>		
<i>Passive</i>		bh॒या.
<i>Causal</i>		bh॒वया.
<i>Desiderative</i>		bubh॒॒शा.
<i>Intensive</i>		bobh॒॒या.

The causal also is in some cases treated as primary stem, and gives rise to subsidiary forms; thus from *pātaya* “cause to fall,” is made a passive *pātya*, whence comes a desiderative causal *pi-pātayisha*.

Each of these six phases may be conjugated throughout thirteen tenses, in each of which are nine forms representing the three persons of the singular, dual, and plural. It rarely happens in practice that any one verbal root exhibits the whole of these forms, but if we regard the general type, we may fairly say that a Sanskrit verb, as an individual entity, is an aggregate of seven hundred and two words, all agreeing in expressing modifications of the idea contained in the root-syllable, which is the common inheritance of them all.¹ Of the thirteen tenses, nine are conjugated according to certain rules which, with some exceptions, hold good for all verbs in the language, but the remaining four tenses are subject to rules by which they are divided into ten classes or conjugations. These four are the present, imperfect, imperative, and optative; and before we can determine what form a verbal

¹ Namely, 6 phases \times 13 tenses \times 9 persons = 702. But this is an extreme calculation, for the Subjunctive (Lat) is only found in Vedic Sanskrit; and the two forms of the Perfect (Lit) may be regarded as variations of the same tense. Thus the number of tenses may be reduced to ten, viz. Present (Lat), Imperfect (Lah), Optative (Lii), Imperative (Lot), Perfect (Lit), Aorist (Lui), Future (Lrt), Conditional (Lri), Second Future (Lut), Bene dictive (Asir Lii). By this reckoning the number of forms would be $6 \times 10 \times 9 = 540$.

root can take in any of these tenses, we must know what conjugation it belongs to.

Inasmuch also as the Sanskrit grammarians class the active and neuter phases together, we must find out which of these two phases any given verb employs, for the terminations of the tenses and persons are different. Some verbs employ both, but the majority are conjugated only in one of the two, and as there is no rule as to which of the two is to be used, the dictionary is our only guide. The active, or Parasmaipada, as it is called, stands to the neuter, or Âtmanepada, in the same relation as the active in Greek does to the middle voice, and the resemblance is the greater, in that the Âtmanepada, like the middle voice in Greek, uses the terminations of the passive.

Although each of the seven hundred and two words which make up the complete typical Sanskrit verb contains the common root-syllable, yet this syllable does not appear in the same form in each word, but is subject to certain euphonic and other influences which affect both the vowels and consonants composing it, and often materially alter its shape. Thus the verbal root *KAR*, "do," appears in classical Sanskrit in the following forms :

1. कृ *Kri*, in 1 du. pf. Par. *chakriva*, 1 pl. id. *chakrima*, 2 s. pf. Âtm. *chakrishe*, 1 du., 1 and 2 pl. id. *chakrivahē*, *chakrimahē*, *chakridhvē*; in the whole of the 1 aor. Âtm., as *akrishi*, *akritihā*, *akrīta*, etc.; in the pass. part. *kritah*, and gerund *kritvā*, and in the benedictive Âtm., as *kriñishita*, etc.

2. कृि *kri*, in bened. Par., as *kriyāsam*, *kriyāh*, *kriyāt*, etc., and in the passive present, as *kriye*, *kriyase*, *kriyate*, etc.

3. कर् *kar*, in pres. Par., as *karomi*, *karoshi*, *karoti*, and before all weak terminations.

4. कुर् *kur*, in pres. Âtm., as *kurve*, *kurushe*, *kurute*, and before strong terminations.

5. कार् *kár*, in pf. Par., as *chakāra*, and 1 aor. Par., as *akársham*, also in the causal, as *kárayati*.

6. ~~kr~~ *kr*, in 2 and 3 pl. pf. Par., *chakra*, *chakruh*, and 1 and 3 s. pf. *Ātm. chakre*.

In the same way the root *CRU* "hear," appears in some parts of the verb as *çri*, in others as *çru*, *çrū*, *çrin*, and *çrāv*. In the whole range of verbal roots there is perhaps not one which does not undergo more or less modification in the course of being conjugated.

Not only does the root-syllable present itself in various forms in the several tenses, but the terminations of the nine persons differ in each tense, and sometimes one tense will have two sets of terminations. Moreover, the endings of any given tense in one phase, differ from the corresponding ones of the same tense in another phase. Thus the terminations of the present tense are in the active phase

Singular	1. ami.	2. si.	3. ti.
Dual	1. avah.	2. thah.	3. tah.
Plural	1. amah.	2. tha.	3. nti.

But in the middle phase the same tense ends in

Singular	1. i.	2. se.	3. te.
Dual	1. avahe.	2. ithe.	3. ite.
Plural	1. amahe.	2. dhve.	3. nte.

This slight outline will suffice to show how vast and intricate are the ramifications of the Sanskrit verb. The reader who has followed the steps by which the noun has been simplified, as shown in the second volume of this work, will not be surprised to find in the present volume how widely the modern verb differs from that of Sanskrit. It was impossible to reduce the verb to anything like the simplicity required by modern speakers without sacrificing by far the greater portion of the immense and unwieldy apparatus of ancient times.

§ 2. Owing to the want of a continuous succession of literary documents, such as exists in the case of the modern Romance

languages of Europe, it is scarcely possible to trace step by step the changes which have occurred in the verb. It is necessary, however, to make the attempt, and to piece together such evidence as we have, because the modern verb is an undoubted descendant of the ancient one, though only a slight trait here and there recalls the features of its parent, and its structure in many points can only be rendered intelligible by tracing it back to the ancient stock whence it sprung.

The first steps in the direction of simplification occur in Sanskrit itself. Many of the elaborate forms cited by grammarians are of very rare occurrence in actual literature, and some of them seem almost to have been invented for the sake of uniformity. Three instances of this tendency in classical Sanskrit may here be noticed.

The perfect tense in Sanskrit, as in Greek, is usually formed by reduplication, so we have from $\sqrt{\text{त्}}$ “burn,” pf. तताप, $\sqrt{\text{दृश्}}$ “see,” pf. ददर्श, just as λέπτω makes λέλοιπα and τρέπω, τέτροφα. But there are certain roots which cannot take reduplication, and these form their perfect by an analytical process. The root is formed into a sort of abstract substantive in the accusative case, and the perfect of an auxiliary verb is added to it. The verbs भू “be,” अस् “be,” and क्ष “do,” are the auxiliaries principally employed for this purpose. Thus—

- ✓ उद्ध “wet,” makes pf. उद्धा चकार, उद्धा बभूव or उद्धा आस.
- ✓ चकास् “shine,” “ चकासा चकार, etc.
- ✓ बोधय “explain,” “ बोधया चकार, etc.¹

Another instance of the analytical formation is seen in the future tense made out of the agent of the verb with the present tense of the auxiliary अस् “be.” Thus from $\sqrt{\text{ज्ञू}}$ “know,” comes the agent बोधिता, which with the present of अस् makes

S. 1. बोधिताच्चि	P. 1. बोधितास्तः
2. बोधितासि	2. बोधितास्तः.

¹ Max Müller's Sanskrit Grammar, p. 172.

A third instance is a form of phrase in which the passive past participle is combined with this same auxiliary ज्ञात् to form a perfect definite, as आगतोऽस्मि “I have come,” or, as more faithfully represented by other European languages, “je suis venu,” and as we sometimes say ourselves, “I am come.” Here an analytical construction supplies the place of the perfect. Closely allied to this is the frequent habit in writers of the classical style of expressing the same tense by the neuter of the p.p.p. with the subject in the instrumental, as तेज गते “by him gone,” i.e. “he went,” instead of जग्नाम्.

These are the first faint indications of a method which, in the course of ages, has developed to such an extent as to constitute the leading principle in the organization of the modern verb. By this system a greater facility for expressing nice shades of meaning is obtained. जग्नाम् may mean “he went,” or, “he has gone,” but by the other system each of these two meanings has a phrase peculiar to itself, जग्नोऽस्मि meaning “he has gone,” and तेज गते “he went.” Precisely in the same way the Latin had only *ego amavi* for “I loved” and “I have loved,” but the Romance languages found this insufficient, and they have—

	“I loved.”	“I have loved,”
French	j'aimai	j'ai aimé.
Italian	io amai	io ho amato.
Spanish	yo ame	yo he amado.

§ 3. The next step in the reduction of the numerous Sanskrit tenses to a more manageable compass is seen in Pali, originally an Indian Prakrit, but which became the sacred language of the Buddhists of Ceylon, having been carried thither in the middle of the third century¹ before Christ, by Mahendra, son of King Aćoka, and spread thence to Burmah and Siam.

¹ Kuhn, Beiträge zur Pali Grammatik, p. 1. But Turnour, Mahawanso xxix., gives B.C. 307. So also Childers, preface, p. ix.

Although the Pali grammarians, in their anxiety to exalt their sacred speech, tell us that the verb has ten conjugations, yet examples of all these are but rarely found.¹ Four of the ten Sanskrit conjugations, the first, fourth, sixth, and tenth, resemble each other very closely even in that language, and are easily brought down to one in Pali. The seventh of Sanskrit also loses somewhat of its peculiar type, which consists in inserting ए between the vowel of the root and the final consonant, or ए before weak terminations. Thus in Skr. √ रुध् *rudh*, “to obstruct,” makes its present रुण्ड्यति *runaddhi*, but in Pali, while the ए is retained, the present is *rundhati*, after the type of the first class.

Five out of the ten Sanskrit conjugations are thus reduced almost, if not entirely, to one. Of the remaining five, the second of Sanskrit in roots which end in a vowel exhibits some traces of Sanskrit forms, while in those which end in a consonant the types of the first, or *Bhū*, class prevail. Thus Skr. √ चा “to go,” pr. चाति, Pali also *yāti*, but

Skr. √ मृज् “to rub,” pr. माष्टि. Pali *majjati*, as if from a Skr. मर्जति.
 √ दुह् “to milk,” „ दोहित. „ „ *dohati*.
 √ लिङ् “to lick,” „ लेहित. „ „ *lehati*.

The third conjugation occasionally takes the reduplication as in Sanskrit, but in many instances prefers the *Bhū* type. Thus

Skr. √ भी “to fear,” बिभेति. Pali भायति.

√ धा “to hold,” धधाति. „ धधाति and धहति.

The verb दाति, “to give,” which belongs to this conjugation, has special developments of its own, and is discussed in § 16.

The fifth, eighth, and ninth classes are very similar even in Sanskrit, for while the fifth adds ए to its root, the eighth adds ए; but as all its roots except one already end in ए, it

¹ Seven classes are given by Kaccāyana. See Senart, *Journal Asiatique*, vi. série, vol. xvii. p. 439.

comes practically to pretty much the same thing as the fifth. The ninth adds ण्, णा, and णी to the root before various terminations. Here Pali draws very slight distinctions, making verbs of the fifth class take ण् and णा indifferently, and both fifth and ninth appear occasionally in the guise of the first. Thus—

Skr. √ शु॒ “hear,” v.	शुणोति.	Pali	सुणोति and सुणाति.
√ बन्ध॑ “bind,” ix.	बन्धाति.	„	बन्धति.
√ कर॑ “do,” viii.	करोति.	„	करोति.
√ मन॑ “think,” viii.	मनुते.	„	मनति.

The reason why the forms of the Bhū conjugation exercise so great an influence, and, like the -as-stem in nouns, so largely displace all the other types, is probably that the first conjugation is by far the largest, containing upwards of nine hundred out of the two thousand roots said to exist in Sanskrit. The second conjugation has only seventy-three, the third but twenty-five, the fourth and sixth about one hundred and forty each. The tenth, it is true, contains four hundred, but it is identical in form with the causal. The fifth has only thirty-three, the ninth sixty-one, while under the seventh class are twenty-five, and under the eighth only nine. These figures, it must be added, are taken from the Dhātupātha, a grammarian's list of roots,¹ which contains many roots seldom, if ever, found in use, so that for all practical purposes the first conjugation covers more than half the verbs in the language. When it is also remembered that the fourth, sixth, and tenth differ but slightly from the first, it is not surprising that the terminations common to these four conjugations should have fixed themselves in the popular mind, and been added by the vulgar to all roots indiscriminately. Nearly all those verbs which retain the type of any conjugation, except the first, are words of extremely common use, which would naturally keep their

¹ Westergaard, Radices Sanskr. p. 342.

well-known forms in the mouths of the people in spite of all rules and tendencies to the contrary.

§ 4. The dual number has entirely disappeared from Pali, and the Ātmanepada, or middle phase, has practically merged into the active, for although Kaccāyana (J. As., vol. xvii. p. 429, sūtra 18) gives terminations for it, yet it is admitted that those of the active may be used instead, and practically it would appear that they are so used. The other phases, as causal, passive, desiderative, and intensive, have their own forms as in Sanskrit.

Among the tenses the chief is the present, and it is in Pali that we first find a tendency to retain throughout the whole verb that form of the root which is in use in the present. This tendency grows stronger in the later Prakrits, and becomes an almost invariable rule in the modern languages. Thus—

Skr. ✓ पच् “cook,”	present पचति.	Pa. पचति.
	future पचति.	„ पचसति.
	aorist पचासीत्.	„ पचित्.
	gerund पत्ता.	„ पचित्ता.

Phonetic influences in Sanskrit change this root as regards its final consonant in the different tenses, but Pali, having got hold of the form *pach* in the present tense, retains it throughout the verb. It is still, however, only a tendency, and not a law, for we find instances in which Pali forms are derived directly from the corresponding tense in Sanskrit. One who should attempt to learn Pali without reference to Sanskrit would find it difficult to understand how the words *karoti*, *kubbati*, *kayird*, *kāhāmi*, *akdsi*, *kattum*, could all spring from the same verbal root. It is only when the corresponding Sanskrit forms *karoti*, *kurvate*, *kuryāt*,¹ *kartāsmi*, *akārshit*, *kartum*, are put by their

¹ Or more strictly from an older *karyāt* not in use in classical Sanskrit. Kuhn, Beiträge, 106.

side, that the thread which connects them all becomes evident. Just so in the Romance languages, Italian *so*, *sa*, *sapete*, *sanno*, *seppi*, seem to have very little beyond the initial *s* in common, till it is perceived that they come from the Latin *sapiō*, *sapit*, *sapitis*, *sapiunt*, *sapui*; thus, also, *ho* and *ebbi* can only be seen to be parts of the same verb when their origin from Latin *habeo* and *habui* is recognized. In Spanish there is the same difficulty, as will be seen by comparing *hacer*, *hago*, *hice*, *hare*, and *hecho*, with their Latin originals *facere*, *facio*, *fecī*, *facere habeo*, and *factum*. In Portuguese, which seems to be the lowest and most corrupt Apabhran̚a of the Romance Prakrits, the changes are such as almost to defy analysis. For instance, *ter*, *tenho*, *tinha*, *tive*, *terei*, correspond to Latin *tenere*, *teneo*, *tenebam*, *tenui*, *tenere habeo*: also *hei*, *houve*, *haja*, to *habeo*, *habui*, *habeam*, and *sou*, *he*, *foi*, *seja*, to *sum*, *est*, *fui*, *sit*.¹

The tenses of the Pali verb are eight in number.² These correspond to the tenses of the Sanskrit verb, omitting the periphrastic or second future (*lut̄*), the benedictive (*āçir liñ*), and the subjunctive (*let*). The present active is almost exactly the same as the Sanskrit as regards its terminations in the Bhū form, and the middle only differs, and even then very slightly, in the 1 and 2 plural. Thus—

Skr. 1 pl. पचामहे. 2. पचते.

Pa. 1. पचामहे. 2. पचते.

In this tense, as in many others, Pali is not very instructive, it clings too closely to the Sanskrit. It is, however, necessary to give a sketch of its forms, because they exhibit the first traces of that gradual change which has led to the modern conjugation. Even when the Pali conjugates a verb according to

¹ Diez, Gramm. d. Romanischen Sprachen, vol. ii. p. 188.

² The materials for this section are taken chiefly from Kuhn, Beiträge, p. 93 *seqq.*, with some additions from Childers's Dictionary, and a few remarks of my own.

any class other than the Bhū, it still keeps the personal endings of Sanskrit for that conjugation; thus from $\sqrt{\text{या}}$ "go," we have—

Pa. S. 1. यानि, 2. यासि, 3. याति; P. 1. याम, 2. याष, 3. यांति.

which differs from Sanskrit only in omitting the visarga in P. 1.

The imperative follows the type of the present, and may be thus compared with Sanskrit Parasmaipada,

Skr. S. 1. पचानि, 2. पच, 3. पचतु; P. 1. पचाम, 2. पचत, 3. पचंतु.

Pa. S. 1. पचानि, 2. पचहि, 3. पचतु; P. 1. पचाम, 2. पचष, 3. पचंति.

and with the Ātmanepada, thus—

Skr. S. 1. पचे, 2. पचस्त, 3. पचतां; P. 1. पचामहि, 2. पचध्वं, 3. पचंतां.

Pa. S. 1. पचे, 2. पचस्तु, 3. पचतं; P. 1. पचामसे, 2. पचह्वो, 3. पचंतं.

Here the S. 1 Parasmal seems to have arisen from some confusion with the present, as also P. 2. Noteworthy is S. 2, with its ending *हि*, which, though only found in classical Sanskrit in the second, third, seventh, and ninth conjugations, has crept into all in Pali, and has continued on into the mediæval period, thus Chand

तिग सु गद्ध चक्षी कहहि॥

"Say thou a good word of them."—Pr. R. i. 9.

where कहहि = Skr. कवय (हि). In Vedic Skr. हि appears in all the conjugations. Of the Ātmane forms P. 1 seems to be derived from an older form, *masai*. P. 2 should perhaps be read *hvo*, not *aho*, in which case it is a regular resultant from Sanskrit *dhv*.

The potential is the Sanskrit optative (lin), thus—

PARASMAI.

Skr. S. 1. पचेय, 2. पचेत्, 3. पचेत्; P. 1. पचेम, 2. पचेत, 3. पचेयुस.

Pa. S. 1. पचेयानि, 2. °यासि, 3. °य; P. 1. °याम, 2. °याष, 3. °यु.

ÂTMANE.

Sk. S. 1. पचेय, 2. पचेषास, 3. पचेत; P. 1. पचेमहि, 2. पचेभं, 3. पचेरण्.

Pa. S. 1. पचेय, 2. पचेषो, 3. पचेच; P. 1. पचेभास्त्वे, 2. भास्त्वो, 3. पचेरं.

In this tense the point specially to be noticed is the tendency to simplify not only the root-syllable, but the range of terminations also. Having got the syllables *eyya* as the type of the tense, Pali seeks to avoid all further distinctions, and to use as much as possible the personal endings of the present tense. It sometimes conjugates the potential according to the types of other classes, and in this respect follows the lead of the present less faithfully in this tense than in the imperative. Thus, though in the present and imperative of *kar*, it follows the Sanskrit, and has *karoti*, *karotu*, yet in the potential it treats *kar* as if it belonged to the Bhū class, and has *kareyyāmi* as though from a Sanskrit *kareyam* instead of the actual *kuryām*. There are other peculiarities about this tense which are not here noticed, as having no bearing upon the subject of the modern languages.

The imperfect has been, to some extent, mixed up with the aorist (*lunī*), and both, together with the perfect, lead us into considerations which are of interest only for Pali itself, not having survived or had any influence on modern developments. They may therefore be passed over as immaterial to our present inquiry.

The future, on the contrary, offers many interesting peculiarities, especially, as will be seen hereafter, in reference to Gujarati and some of the rustic dialects of Hindi. The future is a different tense in the modern languages, and every scrap of information which can help to elucidate it deserves special notice. It runs thus in Pali (✓ ज्ञम् “go”)—

Skr. S. 1. जग्मिष्यामि, 2. °ज्ञसि, 3. °ज्ञति; P. 1. °ज्ञामस्, 2. ज्ञष्ट, 3. ज्ञंति.

Pa. S. 1. जग्मिस्त्वामि, 2. °स्त्वसि, 3. °स्त्वति; P. 1. °स्त्वाम्, 2. स्त्वष्ट, 3. स्त्वंति.

Here the only noteworthy feature is the change of अ into स्त्. The Ātmānepada follows the same rule throughout. Although the tendency to keep that form of the root which exists in the present leads to divergences from the Sanskrit future type, yet instances occur in which the Sanskrit type is preserved. These occur in reference to that very troublesome feature in the Sanskrit verb, the intermediate ए, which is sometimes inserted between the root and the termination, and sometimes not. When it is not inserted, the euphonic laws of Sanskrit require that the final consonant of the root be changed to enable it to combine with the initial consonant of the termination. Thus √ पच् “cook,” when it has to take the future termination अति, becomes पक् and पक् + अति = पक्षति. Here Pali sticks to the form पक्, because it is used in the present and makes its future पक्षस्ति as though there had been (as there probably was in colloquial usage) a Sanskrit future पक्षिष्ठति with the intermediate ए inserted.

In a certain number of verbs, however, it has two forms, one as above retaining the root-form of the present, and the other a phonetic equivalent of the Sanskrit. Kuhn¹ gives the following examples, to which I add the Sanskrit for comparison.

Skr. √ स्वम् “get,”	future स्वप्स्ति.	Pali स्वच्छति	but also स्वभिस्ति.
√ वच् “speak,”	“ वच्छति.	“ वक्षति.	
√ धा “put,”	“ धास्ति.	“ धस्ति.	
√ वस् “dwell,”	“ वत्स्ति.	“ वच्छति	but also वसिस्ति.
√ छिद् “cleave,”	“ छेत्स्ति.	“ छेच्छति	“ छिदिस्ति.
√ भुज् “eat,”	“ भोच्छति.	“ भोक्षति	“ भुविस्ति.
√ मुच् “loose,”	“ मोच्छति.	“ मोक्षति	“ मुचिस्ति.
√ सु उ “hear,”	“ श्रोच्छति.	“ सोक्षति	“ सुनिस्ति.

¹ Beiträge, p. 115.

The consonantal changes are in accordance with the treatment of the nexus as explained in Vol. I. p. 304. The striving after uniformity is seen, however, in the retention of the alternative forms having the same type as the present, and it is, moreover, worth observing that the forms which reproduce the type of the Sanskrit without the intermediate ए seem by degrees to have been misunderstood. The illiterate masses, and even those better instructed, seem to have missed the *issati* which so generally indicated to their minds the future tense, and regarded those forms which had not this familiar sound as present tenses. So they made double futures by adding the *issa* to them. Thus from दृश् “to see,” future द्रृश्यति, Pali made a form *dakkhati*, but the people by degrees took this for a present, and made what to them seemed a more correct future *dakkhissati*. I mention this here as I shall have occasion hereafter to discuss the much-debated question of the origin of the familiar modern stem *dekh* “see” (see § 17). Another instance is

Skr. √ शक् “be able,” future शक्षति. Pa. सक्षिति, whence vulgo सखिस्ति.

In one case Pali has a future which points back to a Vedic form :

Skr. √ रह “weep.” Vedic future रोत्सति. Pa. रोच्छति.
Classic ditto रोदिष्वति. , रोदिस्ति.

Occasionally the श्व is softened to श्, as in काहति, काहिति from करिस्ति, Skr. करिष्यति. This is noteworthy with reference to Bhojpuri and the eastern Hindi dialects generally.

§ 5. It used to be held that Pali was a descendant of the Magadhi dialect of Prakrit, but this opinion is now, I believe, exploded. Though the question is not yet set at rest, it would seem to have been fairly established that Mahendra was a

native of Ujjayin, and that the language which he carried to Ceylon was the ordinary vernacular of his own province.¹ This dialect was not very different from that of Magadha, and Mahendra may have slightly altered the Māgadhi sayings of the great master, by his Ujjayini pronunciation, while retaining the name Māgadhi out of deference to the sacred associations which clustered round the birthplace of Buddha.

Be this as it may, the nearest Indian dialect to Pali seems undoubtedly to be the Prakrit of the Bhāgavatī, a sacred book of the semi-Buddhist sect of Jainas. If Hemachandra, himself a Jain and author of several works on Prakrit, were available for reference, our task would be easier; as yet, however, none of Hemachandra's writings have been printed or edited. Weber's articles on the Bhāgavatī are at present our only source of information.²

In the Jaina Prakrit the ten conjugations of the Sanskrit verb are, with few exceptions, reduced to the Bhū type. In this respect it goes further than Pali, treating as verbs of the first conjugation many which in Pali retain the type of other conjugations. The fifth, seventh, and ninth conjugations, which in Sanskrit insert *्ष* with certain variations, are all reduced to one head by regarding the *्ष* as part of the root, as is also the case with the *्ष* of the fourth class. The *a* inserted between the root and termination of the Bhū class is used throughout, though occasionally weakened to *i*, or changed to *e* from some confusion between this and the *e = aya*, which is the type of the tenth class. The following examples will illustrate the above remarks.

¹ Kuhn, *Beiträge*, p. 7.

² Pischel's admirable edition of Hemachandra's Grammar (Orphanage Press, Halle, 1877) has reached me just as this work is going to press, and too late to be of use for this edition, except for a few hasty notes here and there. Mueller's *Beiträge zur Grammatik des Jainaprakrit* came into my hands about the same time. I find it enables me to add a few illustrations to this section, which, however, was written in the latter part of 1875.

Skr. ✓ हृ “take,”	i. हरति	Jaina हरति, हरर्.
✓ विद्वृ “know,”	ii. वेति	„ वेदेत्.
PL. 3 विद्वति		„ वेदेति.
✓ धा “put,”	iii. दधाति	
with अपि, अपिदधाति		„ पिहेत् “puts on (clothes)” and पिहार्.
✓ सिध् “succeed,”	iv. सिध्वति	„ सिन्धार्.
but आराध् “propitiate,”	आराध्वति	„ आराहेत्.
✓ आप् “get,”	v. आप्नोति	
with प्र, प्राप्, प्राप्नोति		„ पाउण्हर्, the ण being treated as part of the root.
✓ चि “gather,”	v. चिनोति	„ चयति, चयह्, but also चि- नाह्, with the same confusion between the नो of v. and ना of viii. as occurs in Pali.
✓ शु “hear,”	v. शृणोति	
with प्रति, प्रतिशृणोति		„ पद्धिसुषेत् “promises.”
✓ स्पृश् “touch,”	vi. स्पृश्यति	„ फुसेत्.
✓ भंज् “break,”	vii. भन्नति	„ भंजर्.
✓ कृ “do,”	viii. करोति	„ करर्.
✓ यह् “take,”	ix. यृक्षाति	„ जेयहर्, here again the य has passed into the root.
✓ ज्ञा “know,”	ix. जानाति	„ जाहर्.

The tenth class being identical with the first is omitted. It will be seen that the present tense is formed throughout on the model of the first conjugation, the Jain words given above being phonetic modifications of words which would be in Sanskrit respectively *harati*, *vedati*, *dhāti*, *ārādhati*, *prāpanati*,

chayati, suṇati, bhanjati, karati, grihṇati, and jānati, if all those verbs belonged to the first or Bhū conjugation.

It is not so easy to draw out a full verbal paradigm in this dialect as in Pali, because we have as yet no grammars, and are obliged to fall back on the words that occur in a single text. The range of tenses appears to consist of a present (corresponding to the Sanskrit *lat*), imperative (*lot*), potential (*lin*), imperfect and aorist jumbled together as in Pali, and future (*lrit*). The perfect (*lit*) seems to be altogether wanting, as it is in the modern languages.

The present runs thus:—√ जम् “bow.”

S. 1. जमामि, 2. जमेति, 3. जमति; P. 1. जमामो, 2. जमह्, 3. जमंति.

जमेति,	जमेति,	जमेति;	जमेमो,	जमेति.
जमह्;				जमिंति.
जमेह्.				

Those terminations which contain the vowel *e* have crept into the conjugation of all verbs from the tenth, to which that vowel, as shortened from *aya*, must be held strictly to belong, or to causals. Thus in Bhāg. i. 60, we have *phdseti*, *pāleti*, *sobheti*, *tireti*, *pūreti*, *kitteti*, *anupālēi*, *ārāhei*, for Sanskrit खर्षयति, पालयति, शोभयति, तारयति, पुरयति, कीर्तयति, चनुपालयति, आराधयति, respectively. In the last word the causal form becomes the same as the active given above. Of the imperative we have only the S. 2 and P. 2, which are in fact the only persons which an imperative can properly have. The S. 2 takes the ending हि as in Pali with junction vowels ा and ि, the P. 2 ends in ह्, which, as Weber points out, is from the P. 2 of the present, in Sanskrit ए. Thus—

Skr. √ रोच् “shine,” causal रोचय, impv. रोचय, Jainā रोएहि.

अज्ञा “believe,”	“ अज्ञेहि,	“ सहहाहि (pres.
		सहहाह्).

√ बंध् “bind,”	impv. P. 2. बङ्गीत,	“ बंधह.
----------------	---------------------	---------

The potential, of which only the S. 3 is traceable, resembles Pali in using the termination *eyya* with variant *ejja*.

Skr. √ गम् “go,” S. 3. गमेत् Jaina गमेत्, गमेत्.

√ गृ “take,” “ गृक्तियात् ”, गृत्यात्.

But there exist some old simple forms derived by phonetic changes from the corresponding Sanskrit tense, as *kujja* = *kuryāt*, *dajja* = *dadyāt* (Mueller, p. 60).

The future resembles that of Pali, thus—

S. 1. जनिस्सामि, 2. °इस्सि, 3. °इस्सौ; P. 1. °इस्सामो, 2. °इस्सौ, 3. इस्सति.

It also appears with a termination *ih* produced by weakening स्स into श and the following *a* to *i*, thus—

Skr. जनिष्यति, Jain जिष्यहिति and जनिष्यहिति.

Moreover, there is a trace of the double future like Pali *dakkhissati*.

Skr. √ गृ “go,” with उप, उपगृ “attain,” future उपपत्स्यते, Jaina उवविष्यहिति.

Here उपपत्स्यते would phonetically become उववक्ष्यते, and by still further softening उववक्ष्यते, whence, as if from a present, is formed the future उवविष्यस्यते and उवविष्यहिति.

§ 6. The reduction in the number of tenses necessitates a greatly extended use of participles. This is one great step in the transition from the synthetical to the analytical system. The Sanskrit present active participle takes in that language the characteristics of the ten conjugations, and is declined as a noun in three genders. It ends properly in *ant*, but the nasal is dropped before certain terminations, as

M.	F.	N.
पचन्	पचन्ती	पचत्.
रंधन्	रंधन्ती	रंधत्.

The nasal, however, is retained throughout in Jaina Prakrit, thus—

Skṛ. ज्ञात्	ज्ञाती	ज्ञात्.
Jaina ज्ञातो	ज्ञाती	ज्ञातं.

This peculiarity is worth remembering; much depends on this retention of the nasal, as will be seen when we come to the modern Sindhi and Panjabi verbs.

Very great interest attaches to the participle of the future passive, which in Sanskrit ends in तव्व. In verbs which do not take intermediate ए, this ending is added directly to the root with the usual Sandhi changes; but as Prakrit prefers to insert the ए in order to preserve the root-form of the present, it comes to pass that the ए of the termination stands alone between two vowels, and in consonance with Prakrit phonetics is elided. The hiatus thus produced is in the Jaina writings filled by अ. If to this we add the regular mutation of व्व into व्व, we get from तव्व the form तव्व. In its original meaning this participle corresponds to the Latin in *ndus*, as *faciendus*, and expresses that which is to be done, as स्वया गतव्व “by thee it is to be gone,” i.e. “thou must go.” In this sense it occurs frequently in Bhāgavati, as for instance in § 56:

Jaina एवं देवानुप्रिया गतव्व, चिद्गच्छव्व, निषीतिव्व, भुवियव्व, etc.

Skṛ. एवं देवानुप्रिया गतव्व, स्वातव्व, निषतव्व, भोतव्व, etc.

“Thus, O beloved of the gods, must ye go, must ye stand, must ye sit, must ye eat,” where the last two words postulate a Sanskrit form with the ए inserted, such as निषीतिव्व, भुवियव्व.

It is obvious that it would require no great straining of the sense of this participle to make it into an infinitive, and seeing that as early as this Jaina dialect the use of the regular Sanskrit infinitive in ए has become rare, it follows that recourse should be had to some participial form to supply its place. In this way we find the past passive participle in एत, with the ए elided and

its place supplied by अ, employed in a construction where we should expect the infinitive. Thus Bhāg. § 54, रुद्धामि पद्धावियं, मुड्डावियं, सेहावियं, सिक्कावियं (Weber, Bhāg. p. 274): "I wish to wander, to take the tonsure, to practise austerities, to learn," as though from Sanskrit forms प्रद्रावित्, मुरुद्धापित्, सेधापित्, शिष्मापित्, the three last being causals formed with *ap*, as is frequently the case with causals in Prakrit, though of course these forms are not found in Sanskrit. In that language the formation of causals by means of अ is restricted to a few stems.

More will be said on this subject in a subsequent chapter, but it is necessary here to note an early instance of this process which takes a much wider development in later times, the infinitive in Gujarati and Oriya and several participial constructions and verbal nouns being derived from it.

§ 7. The scenic Prakrits represent a further step in development. Despite the admittedly artificial character of these dialects, they probably retain forms which were at one time in general use, although that time may not have been the epoch when the dramas were written, and without referring to them, the structure of the modern verb could not be clearly understood. It is expedient to avoid discussing this question, lest attention should be drawn away from the real subject of this work, namely, the *modern* languages. All this part of the present chapter is merely introductory and is only inserted in order to pave the way for a more intelligent appreciation of the origin and growth of Hindi and its fellows.

In the Māhārāshtri or principal poetical dialect all conjugations are reduced to the type of the first or Bhū class, and the same holds good for the Āuraseni or chief prose dialect. Only here and there do we find faint traces of the peculiarities of other conjugations. Of the six phases only three remain, active, passive, and causal. The passive differs from the active only in the form of the root, the characteristic अ of the

Sanskrit passive having been worked into the stem, and the terminations of the active being added to it. The *Ātmanepada* and the dual are of course rejected.

Of tenses these dialects have a still more restricted range than the Jaina Prakrits. They have the present, imperative and future, with traces of the potential. The past tense is chiefly formed by the p.p.p. with auxiliary verbs. Thus from √ रूच् “shine,”

Present S. 1. रोचामि,	2. रोचसि,	3. रोचदि.
रोचमि,		रोचर्.
रोचन्हि,		

P. 1. रोचामो, °मु, °म,	2. रोचध, °ह,	3. रोचनि.
रोचम, °मु, °म्हो, °म्ह,	°त्य, °धं.	
रोचन्मो, °मु,	°इत्य.	

Here are observable those first indications of a confusion of forms, and uncertainty in their use, which are always characteristic of that period in languages when the synthetical structure is breaking down into the analytical. In these dialects, as in Jaina Prakrit, the practice exists of inserting ए as a junction vowel; thus we have such forms as करेमि “I do,” Skr. करोमि, instead of करामि, which would be the regular result of treating कर् as a Bhū verb, गच्छेन्ह for गच्छाम, “let us go.” The presence of the ह in S. 1 and P. 1 is accounted for by its being confused with that construction in which the present of अस् is used with a past participle; thus we find कदन्हि “I was made” = Sanskrit कृतोऽसि, and पेसिदन्हि “I have been sent” = Skr. प्रेषितोऽसि.

The imperative has the following forms—

S. 2. रोच	3. रोचदु.	P. 2. रोचध	3. रोचंतु.
रोचाहि	रोचउ.	रोचह.	

The S. 2 has also forms रोचस्त्, रोचसु, pointing to a Sanskrit *Ātmane* form रोचस् and P. 2 similarly रोचध = Skr. रोचधं, though neither are used in a middle sense, but are equivalents as regards meaning of the Sanskrit active.

The following are a few examples:

पितृस्त् "look thou!"	Skr. प्रितृस्त्.
गमस्त् "bow thou!"	" गमत्.
वहृध "bear ye."	" वहृत्.
याध "go ye."	" यात्.
चर्वेध "go away."	" चर्वेत्.
ओऽग्नवध "get out of the way!"	" ओऽग्नवत्.
करेध "do."	" कुरृत्.
वर्गेध "wake up."	" वारटत्. ¹

The future most usually exhibits the form of the Sanskrit present in इष्ट = इस्त.

S. 1. रोचिस्तामि, 2. रोचिस्तमि, 3. इस्तर्.

रोचिस्तं

P. 1. इस्तामो, 2. इस्तध, 3. इस्तंति.
etc. इस्तह.

This form is used indifferently with roots of all classes as in Pali, but here also there still subsist some traces of a future formed without the intermediate इ. Vararuchi (vii. 16, 17) gives the following:—

Skr. श्रु "hear,"	fut.	श्रोत्वामि.	Pr. सोऽच्छं.
वच् "speak,"	„	वच्वामि.	„ वोऽच्छं.
गम् "go,"	„	[गत्वामि].	„ गच्छं.
वह् "weep,"	„	Ved. रोत्वामि.	„ रोच्छं.
विद् "know,"	„	वेत्वामि.	„ वेच्छं.

These forms are, however, justly regarded as exceptions; for the rule in scenic, as in other, Prakrits is to retain throughout the root-form of the present. The regular type of the future is that in *issa-*, and the above words have also a future formed in the regular way, सुविस्तर्, वचिस्तर्, गमिस्तर्, etc. This स

¹ Some of these are Māgadhi Prakrit, but for my present purpose it is not necessary to draw a distinction between Māgadhi and Cauraseni.

is softened to इ, and the following vowel is weakened to ए, producing as characteristic the syllables *ihī*. Thus—

✓ इहूः “laugh,” 1. इसिहिमि, 2. इसिहिसि, 3. इसिहिए, etc.

By a forgetfulness of the origin of such forms as सोच्छै, the ordinary future terminations may be added to them too, just like *dakkhissati* in Pali (§ 4), so that we find सोच्छस्ति, and सोच्छहिति.

The various tenses which in Sanskrit indicate past time have already in Pali and the earlier Prakrits been fused down into one. In scenic Prakrit a further step is taken, and the syllables *ia*, erroneously written *ta* in some MSS., are added to the root for all persons of the past tense (Var. vii. 23, 24. Lassen, Inst. Pr., 353). This is probably the neuter of the p.p.p. in Sanskrit, and its use is due to the frequency of the construction with the instrumental. Instead of saying “I saw, I went, I heard,” the people said, “by me seen, gone, heard.” This point is one of great importance in modern Hindi and Gujarati.

§ 8. While the Maharashtra and Cauraseni dialects are considered the principal ones in the dramas, there are yet others of great importance, such as the Māgadhi, with its sub-dialects. Among these, however, it is necessary only to notice that called *Apabhran̍ça*. I do not wish here to touch upon the question whether the dialect called by this name in the dramas really represents the speech of any particular Indian province or not. I assume, for the sake of convenience, that *Apabhran̍ça* is really a vulgar speech further removed from the classical idiom than Maharashtra or Cauraseni. There may have been half a dozen *Apabhran̍cas*, probably there were. In this section I am merely seeking to put together examples of verbal forms in a dialect one step nearer to modern times than the principal scenic Prakrits, and having done so, shall go on to my own special subject.

All that we can expect in the way of tenses after what has been said in the preceding sections, is a present, an imperative, and a future. The rest of the verbal work is done by participles.

✓ प्रकृ “ask,” Present S. 1. पुच्छामि, 2. °प्रसि, 3. °प्रह.

पुच्छमि, एह.

°प्रसि °प्रहि.

P. 1. पुच्छाम, 2. पुच्छह, 3. °प्रति.
°एह.

✓ कृ “do,” Imperative S. 2. करहि, P. 1. करङ्ग, P. 2. करह.

करे,

करि, करङ्ग.

कर,

कर.

In the future, although the form with the characteristic *issa* is found as सुमरिस्सहि = सरिष्वति, Skr. ✓ श्व, yet more commonly we find the form in which *ss* has been softened to श; thus

S. 1. करिहिमि, 2. करिहिसि, 3. करिहिश्, etc.

The grammarians also give a

P. 1. in श् as कासाङ्ग = करिष्वाम.

The participles resemble in most respects those in other Prakrit dialects, but that in तव्व becomes एव्व, as कररव्व and करिव्व = करितव्व (कर्तव्व). The gerund ends in प्पि, प्पिश्, and a softened form शि; the ordinary Cauraseni form एष्, which will be found in several modern languages, is here also used. To the gerund rather than to the infinitive, as the grammarians would have it, seems to belong the form in एवङ्ग, as एहेवङ्ग, the exact genesis of which is doubtful, though, as to the final ङ्, there is an analogy in the true infinitive एहणङ्ग, which very closely approaches to Chand's forms, as वरणङ्ग, वरणश्.

In addition to the above forms which are found in scenic Apabhrança, others and those more genuine fragments of popular speech are to be picked out from scraps that have

been preserved by bards. It is much to be wished that we had more of Hemachandra's works accessible, as in them we should doubtless find a rich mine of such words. Thus for all past tenses there is the participial form in एष for all three persons, as

आविष्टं = आविष्टं (आतं).

विष्टं = विष्टं.

चष्टिं = चष्टिं.

It has a plural in या or या, as:

आया = आविष्टाः

वारिया = वारिष्टाः

चट्टिया = चत्तिष्टाः

Sometimes also the *u* of the singular is rejected and *a* substituted, as भविष्टं = भविष्टं. There are other forms to be found in these poems which will be referred to hereafter when the modern forms which they illustrate are under discussion.

As a general result from the preceding brief sketches it may be asserted that Sanskrit, Pali, and the Prakrits taken collectively as the languages of the earlier stage have a common structure, though in different grades. Sanskrit, with its full range of synthetical tenses, yet admits here and there analytical constructions. Pali does the same, though its synthetical tenses are fewer and simpler. The Prakrits reduce the tenses still further, and make greater use of participial constructions. The treatment of the root-syllable also shows a gradually increasing tendency to simplification, for whereas in Sanskrit it is changed in form repeatedly in the various tenses, a practice begins in Pali and grows more common as we go down the stream, of using in all parts of the verb that form of the root which is found in the Sanskrit present.

From the review of these languages given above the passive and causal have been purposely omitted, because the parts which they play in the development of the modern verb are peculiar,

and will be better understood when seen side by side with the modern forms. The desiderative and intensive have left few or no traces of their existence, and may be passed over unnoticed.

§ 9. We may now approach the languages of the present day, and the discussion becomes more minute and particular. Though the verb of the new world has ways of its own, yet it stretches out hands across the gulf of centuries to the old world verb, and supports its claim to descent from it by still preserving traces unmistakable, though often faint and irregular, of the ancient forms and systems.

As in the noun, so also in the verb, the first thing to be considered is the stem. The modern verbal stem undergoes no changes, but remains absolutely the same throughout all moods, tenses and persons. To this rule there is a small though important exception, consisting of some participles of the preterite passive which are derived direct from the Prakrit forms, and are thus early Tadbhavas. The number of these early Tadbhava participles differs in the various languages. They are most numerous, as might be expected, in Sindhi, which has a hundred and forty of them in a total of about two thousand verbs. In Panjabi, Gujarati and Marathi the number is rather less, while in Hindi only five, and in Bengali and Oriya only two exist. They will be found, together with their derivations, in Chapter III. §§ 46, 47, 48.

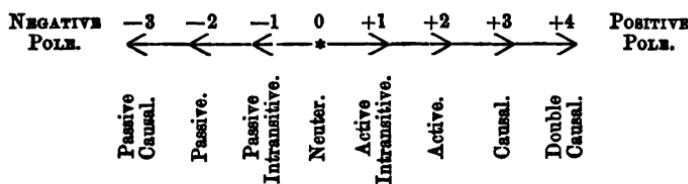
With this slight exception the verbal stem remains unaltered throughout. Thus, having got, by means hereafter to be explained, the word *sun* for "hear," Hindi simply tacks on to it the terminations; thus *sunā* to hear, *suntā* hearing, *sund* heard, *sunūn* I hear, *sune* he hears, *suno* hear ye! *sunegā* he will hear, *sunkar* having heard.

Primary stems are almost always monosyllabic, but secondary or derivative stems have often more syllables than one. The

latter may be brought under three heads. First, stems derived from Sanskrit roots with which a preposition has already been compounded, principally उत्, नि, प्, and स्, as *utar* "descend," *nikal* "go out," *pasar* "spread," *sankoch* "distress." Second, stems formed by reduplication, as *jhanjhan* "tinkle," *tharthar* "flutter." Third, stems with an added syllable, as *gutak* "swallow," *ghastit* "drag," *karkach*, "bind."

It was seen above that in the old world verb there were six phases, and that two of these, the desiderative and intensive, have since been lost. The modern verb having to provide for active, neuter, passive, causal and other phases, has been obliged to have recourse to processes of its own, by which it arrives at the possession of a much wider range than Sanskrit can boast of, and does it too by far simpler means. Partly this result is obtained by ingenious adaptations of Prakrit forms, partly by modifications of, or additions to, its own stems, and partly by combining two stems together. It will first, therefore, be necessary to examine what phases the modern verb has, and then to proceed to examine the processes by which it has provided itself with the necessary forms for each phase.

§ 10. Those phases which are expressed by one word may be ranged as regards meaning in a regular scale of grades of action, according to the degree and kind of activity they express. In the following scheme we take the neuter as the point of quiescence, and trace degrees which start from it towards a positive pole indicating activity, and a negative pole indicating passivity.



The foregoing table looks, I fear, somewhat fanciful, but I know not how better to express a matter which is a striking and very important feature in the modern Aryan verb. It may be explained by considering each phase separately.

The neuter verb (0) expresses neither action nor passion. It conceives of the subject as in a condition of mere existence, as *being* something, not *doing*, and is therefore the simplest phase of verbal description. Pure neuter verbs are *ho* "be," *rah* "remain."

The next grade is the active intransitive (+1) which conceives of the subject as indeed acting, but acting in such a way that his action does not pass beyond himself to affect an external object, as *soch* "think," *chal* "walk," *phir* "revolve."

The active transitive comes next (+2). In this the subject is considered as acting in such a way that his action affects external objects, as *mār* "beat," *khā* "eat," *pl* "drink."

The next grade is the causal (+3), in which the subject acts upon an external object in such a way as to cause it to act in its turn upon a second object, as H. *sund* "cause to hear," H. *phird* "cause to turn."

In some of the languages there is a yet further grade, the double causal (+4), in which the subject causes the first object to set in motion a second object, so that it affects a third object, as S. *pherā* "cause to cause to turn," S. *ghārā* "cause to cause to wound."

Returning now to the neuter or central point, and starting off again in the opposite direction towards the negative pole, we arrive at the passive intransitive (-1). In this phase the subject not only takes no action, but is himself under the influence of exterior agencies. It differs as much from the neuter on one hand as from the passive on the other, and is a sort of middle voice. It is called in Sanskrit grammar *Bhāva* or *Sahya-bheda*, and is principally used in Gujarati, though ex-

isting in the other languages also, as G. *abhadā* "be polluted" (be in a state of pollution), H. *ban* "be built" (be in process of construction).

The passive (-2) is that phase which regards the subject as no longer an agent, but as being acted upon, as S. *dhojā* "be washed."

Lastly comes the passive causal (-3), where the subject causes an object to be acted upon by a second object, as M. *māravi* "cause to be struck."

It must not be supposed that all of these phases are found in every language. On the contrary, in none of the languages are there separate forms for each phase. It is only on reviewing the whole seven in a body that the full range of phases is seen. Generally speaking, the eight phases are represented by six sets of forms :

1. Neuter,	including	0, +1 and -1.
2. Active,	,,	+2.
3. Passive,	,,	-2.
4. Causal,	,,	+3.
5. Passive Causal,	,,	-3.
6. Double Causal,	,,	+4.

The double causal and passive have separate and distinct forms only in Sindhi. The passive, however, is found in some rustic dialects of Hindi. Generally the use of the passive construction is avoided by having recourse to the passive intransitive (-1) or the neuter (0), the former of which has a distinct form in Gujarati, Old Hindi, and Bengali, and in the construction of sentences in which it is used resembles the active, like *vapulo* in Latin.

Of the above phases the neuter and active are the simplest, the other forms being derived from them by the addition of syllables or internal modifications; the secret of the formation

of the modern verb is therefore to be sought for in the neuter and active.

§ 11. Some verbal stems are found only in the neuter form, others, again, only in the active, while a third and somewhat large class has both a neuter and an active form. For convenience, the first two classes may be called single stems, and the last double stems. Those double stems arise from the circumstance that two separate but, so to speak, twin verbs, have been made by the moderns out of one old Aryan root, each modern stem being derived from a different part of the old verb, as will be shown further on.

Among single stems, those which are neuter (including active intransitive and passive intransitive) supply the place of an active by employing the causal, thus H. बनना (passive intransitive) "to be made," takes as its corresponding active बनाना "to make," which is really a passive causal, meaning "to cause to be made." Those single stems which are active mostly require no neuter, but should it be necessary to express one, the passive intransitive is used, as कहना "to tell," कहाना "to be called."

Moreover, in Sanskrit there is a class of verbs derived from nouns, and called denominatives, which express the being in the state described by the parent noun, and sometimes (though more rarely) the action of the subject. Verbs of this sort are common in all languages of the Aryan stock, and notably so in modern English, where a verb may be formed almost at will from any noun; thus we say "to eye," "to mouth," "to beard," "to house oneself," "to shoe a horse," etc. In Sanskrit these verbs take the form of the tenth conjugation, or perhaps it would be more correct to regard them as causals. Examples are Sanskrit *agadyati* "he is in good health," from *agada* "healthy"; *chapalatyate* "he trembles," from *chapala* "tremulous"; *panditayate* "he is learned," or "he acts the

pedant," from *pandita* "a (so-called) learned man";¹ *yoktrayati* "he yokes," from *yoktram* "a yoke." Probably from this cause it arises that there are in the moderns neuter verbs with a causal termination, as M. कड़काविष्ये "to bang," "crack," H. चबराणा "to be amazed," चचकाणा "to totter." See § 28.

All these points will be noticed in detail in their proper place, they are cursorily mentioned here as an introduction to the general subject, and to show that there is an interchange and playing to and fro of forms and meanings which is somewhat difficult to unravel, and the more so as in colloquial usage the verbs are often very laxly and capriciously employed.

§ 12. Single neuter verbs are to a great extent early Tadbhavas as far as their stems are concerned, and consequently retain the Prakrit type. Thus they exhibit few or no traces of the tenfold classification of the Sanskrit or of the numerous phonetic changes that take place in the interior of the verb, but follow as a rule the form of the root in the present tense of the Bhū class. Here follows a list of some of the simplest and most used stems in the modern languages derived from verbs which in Sanskrit are Bhū. In the dictionaries the modern verbs are generally shown under the infinitive mood, but in the following lists I have thought it better to give only the stem; the reader can add the form of the infinitives if he wishes to refer to them in the dictionaries, as H. जा, P. जा or जा, S. जু, G. जু, M. जে, O. इଚା. In the Bengali dictionaries verbs are given under the stem alone.

Skr. √ भू "be," pres. भवति, Pa. भवति and होति, Pr. भोदि, होदि, होइ, H. हो and so in all, except S. इଚା, and in O. होइ is contracted

¹ A *pandit* in the present day in India is an individual who is supposed to be deeply read in all the most useless parts of Sanskrit literature, and is densely ignorant and contemptuous of all other branches of human knowledge.

to है. This verb will be treated at full length further on as the chief auxiliary of these languages (see Chapter IV. § 66).

✓ चल् “move,” चलति, Pa. *id.* Pr. चलत्, H. S. चल, P. चल, G. चाल, चल, M. चाल, चल, चल, O. B. चाल.

✓ संग् “stick,” संगति, Pa. संगति and संरगति, Pr. संरगत्, where the रग is probably caused by the passive संस्थते or the p.p.p. संप, H. संग, P. संरग, S. संग, in the rest संग. It is neuter in the moderns.

✓ कंप् “tremble,” कंपति, Pa. *id.*, Pr. कंपत्, H. कंप, कांप, P. कम्प, S. कंब, G. M. B. कांप, O. कम्प.

✓ भ्रम् “wander,” भ्रमति, Pr. भ्रमत् (Vik. iv. *passim*), H. भ्रम, भौं, भंव, P. भरम, भौं or भर्त, S. भर्म, भ्रम, भर्त, भंव, G. भ्रम, भ्रम, M. भोव, भौव.

There is little that is remarkable in the above list, the modern forms being regularly produced by the working of the usual phonetic laws. The verb *sthā* “stand,” being one of the common auxiliaries, demands a fuller notice. Here follow some of the principal tenses in the old languages :

SKR.	PA.	PR.
✓ स्ता and ठा i. S. 3 pres. तिष्ठति }	तिष्ठति ठाति	चिष्ठदि (<i>Mdg.</i>), चिष्ठदि (<i>Caur.</i>), ठात्, ठार (Var. viii. 25, 26).
P. 3. तिष्ठति	तिष्ठति, ठाति	चिष्ठति, चिष्ठति, ठाति.
Impv. S. 2. तिष्ठ	तिष्ठ	चिष्ठ, चिष्ठ, ठाहि.
S. 3. तिष्ठतु	तिष्ठतु, ठातु	चिष्ठदु, चिष्ठदु, ठात.
Future S. 3. स्तास्ति	ठस्ति	ठाहिर.
Infin.	स्तातुं	चिष्ठिं.
P.p.p.	स्तिं	चिष्ठिं, ठिं, ठिं.
Gerund	स्तिला	ठिला, ठिला

Of the three forms in Pali that having ठा as its root-syllable has survived to modern times, though in most cases with the dental instead of the cerebral aspirate. In H. there is only a

fragment in the shape of a past participle S. चा *m.* ची *f.*, P. चे *m.* ची *f.* S. G. and O. have a whole verb, thus—

	S.	O.	O.
Infinitive	चिच्छु “to be.”	चाँचुं (चाच्छुं)	चिच्छा (चाच्छा)
Aorist	S. 1. चिच्छा	चाढ	चाए
(—Skr. pres.)	2. चिरं, ची	चाच (चाय)	चाच
	3. चिए	चाच (चाय)	चाए
P. 1.	चिच्छं	चहए	चाढं
	2. चिच्छो	चाच्छो	चाच्छ
	3. चिच्छनि	चाय	चांति
Present part.	चीदो	चतो	चाढं
Past part.	चिच्छो	चच्छो and चयेच्छो	चिच्छा
Future	S. 3. चीदो	चये	चिच्छ
	P. 3. चीदा	चये	चिच्छे

The structure of these forms will be found discussed in Ch. IV. § 69. M. has an old poetical टेणे “to be,” but from the Pr. form चिद्धु there is, as far as I know, only one descendant, and that is the modern Oriya adjective चिद्धा “standing,” which seems to point to Pr. चिद्धिच्छ, Skr. स्थितं.

It is interesting here to notice the parallel treatment of Sanskrit *स्ता* and Latin *sta* in their respective descendants. Both roots survive, but have almost entirely lost the sense of “standing,” and have come to mean “be,” “become.” In S. G. and O. the above quoted verbs are used as auxiliaries denoting a more special and definite kind of being or becoming, and are thus distinguished from the less definite auxiliaries derived from भू or अस्. Sindhi *huanu* and *thianu*, Gujarati *horun* and *tharun*, Oriya *hoibā* and *thibā*, stand to each other exactly in the same relation as Spanish *ser* from *esse* does to *estar* (from *stare*). Thus *Pedro es enamorado* “Pedro is loving (by disposition),” but *Pedro está enamorado* “Pedro is in love (with some one).” So *el es bueno* “he is good (by nature),” but *el está bueno* “he is

well (in health)." In Italian, although *stare* still means "to stand," yet it is constantly and regularly used in the sense of being, thus *sto leggendo* "I am reading," does not imply that the speaker stands while he reads, but merely indicates that he is engaged in reading; just so an Oriya would say *parhu thān*. *Stai bene?* "art thou well?" *sta qui vicino* "he is living close by," would be correctly rendered in O. by the exactly parallel expressions *bhāla thāū?* and *ethi nikaṭ thāe*. In French, as in Hindi, the verb has been lost, and a Frenchman has to use the roundabout expression *il se tient debout* for "he is standing," literally "he holds himself on end," just in the same way as the Indian has to say *kharā hai* literally "he is propped up," (खडा = Pr. खडा = Skr. स्तुभ्य from √ स्तुभ् to support).

§ 13. Examples of verbs derived from roots which in Sanskrit belong to other conjugations than the first are now adduced to show how completely all traces of the peculiarities of those conjugations have been abandoned.

Skr. √ या "go," ii. याति, Pa. *id.*, Pr. यादि and याचदि (the latter as if from a Bhū verb याचति), H. या, P. M. B. *id.*, G. and O. retain या in some tenses, but in others shorten it to G. य, O. यि.

√ स्वप् "sleep," ii. स्वप्निति, Pa. सुपति, Pr. सुपह्, सुचर्, सुवेह्, H. सो, P. सौ, S. सुन्ह, G. सु, B. and O. सो.

√ भी "fear," iii. विभेति, Pa. भायति, Pr. भीचह्, भाचदि, वीहर् (Var. iii. 19), M. भि, भे, G. भीह, भीही, विह (not in the rest).

√ चृत् "dance," iv. चृत्वति, Pa. चृत्वति, Pr. चृचह्, H. चाच, P. चच्, S. चच्, G. M. O. B. चाच्.

√ शक् "be able," v. शक्नोति and iv. शक्वति, Pa. सक्वति, सक्नोति, सङ्क्षणोति, Pr. सङ्क्षह्, सङ्क्षणोति, and सङ्क्षङ्, H. सक्, P. सङ्क्ष, S. सच्, G. M. शक्.

In *nāch*, as in several other verbs derived from Div roots, the characteristic च of the Div class seems to have got mixed up

with the root and has thus been preserved. Although in *sak* both Pali and Prakrit retain some traces of the peculiar type of the Su class, the moderns entirely reject them and form as if from a Bhū root, thus H. सके “he can,” postulates a Sanskrit शक्ति, and so with the other languages.

How the following verb came by its modern form I know not, but all the authorities agree in referring it to $\sqrt{\text{ब्रू}}$. It is a very common word, and it is just these very common words that are the most difficult to trace. Perhaps ब्रू became ब्रूर्, and so ब्रूज् and ब्रूत्.¹

Skr. $\sqrt{\text{ब्रू}}$ “speak,” ii. ब्रवीति and ब्रूते, Pr. बोहार् (Mrich. 230, end of Act vi.) Old H. बुज्ज (o is short in Pr.), H. बोत्, S. बोत्, all the rest बोत्.

§ 14. In the above examples the modern verb retains the form of the present tense, but there is a tolerably large class of stems which retain the type of the p.p.p. of Sanskrit as modified by the Prakrits.² These verbs express positions of the body, states or conditions whether material or mental, and the possession of qualities. The past participle of the Sanskrit has been treated as an adjective and a new verb formed from it, just as in English we have verbs “to contract,” “to respect,” “to edit,” from the Latin *contractus*, *respectus*, *editus*, the respective past participles of *contrahere*, *respicere* and *edere*.

The modern Romance languages often preserve a long string of nouns derived from a Latin verbal root, while they have lost the verb itself; for instance, French, while it possesses no verb

¹ Since writing the above I see that Hemachandra gives *bollesī* as one of the ten Prakritisms of *kath*; he means it evidently not as derived from *kath*, which is impossible, but as a popular equivalent (Pischel's Hem. iv. 2). In the same sūtra he gives also *sanghaī* for *kath*, in which we see the origin of M. *sdngasen* “to speak.” Hemachandra has also *bollīsī* = *kathayishati* (iv. 360), *bollīm* = *kathayitum*, *bollīm* = *kathyante* (?), ib. 383. But he gives *brūva* as the equivalent of *brā* in iv. 391, so that the origin of *bol* still remains doubtful.

² This process was indicated by me in Vol. I. p. 179. Hoernle afterwards discussed it as if it was his own discovery in Indian Antiquary, vol. i. p. 357. Perhaps he had not then seen my first volume.

directly representing the Latin *sta* "stand," has numerous nouns from that root, as *station*, *étage*, from *statio*, *état* from *status*. From these nouns fresh verbs are derived, as *stationner* and the like. So also the modern Indian languages, while they have lost such roots as *dīp*, *kram*, as verbs, have nouns *dīpa*, *dīyā* and derivatives, also *krama* as a noun with numerous secondary formations.

Analogous to this is the practice we are now discussing of forming verbs from Sanskrit participles, a practice which begins as early as Prakrit, and appears to have arisen from the habit mentioned in § 2 of forming a definite preterite by compounding the participle with चस्, as in जतोऽस्मि "I have gone." It was pointed out in § 7 that this practice had been extended in Prakrit so widely that it had resulted in giving a termination in न्हि to the present tense, as in पेसिदन्हि. Examples are:

Skr. √ विश् "enter," with उप, उपविश् "take a seat," i.e. to pass from a standing to a sitting posture, p.p.p. उपविष्ट् "seated," Pa. उपविष्टो, Pr. उवविष्टो, and later उवर्ष्टो, whence, by rejection of उ, H. वेठ, P. *id.*, M. वेस, where the last consonant is due to a confusion between वेठ् and वस्. G. has वेश्, which is from Skr. pres. उपविश्यति. Its p.p.p. is वेठो. S. also विह् by softening of स to ह, p.p.p. वेठो. With प्र, प्रविश्, "enter," "penetrate," P. पविष्टो, Pr. पर्ष्टो, whence H. पेठ, "to enter" (generally with the idea of penetrating forcibly). G. again पेश् from प्रविश्यति, p.p.p. पेठो, S. पिह्, p.p.p. पेठो.

Skr. √ पच् "cook," पचति, p.p.p. पच्छ, Pa. Pr. पच्छो, H. पक् "to be cooked," to be in process of cooking (if you ask, "Is dinner ready?" your man answers, पकता "It is being cooked"), P. पच्छ, G. पाक, M. फिक्. It also means "to ripen," "to be in course of growing ripe," B. पाक. There is also a stem from the present पचति, as S. पक् "to grow ripe," p.p.p. पक्षो. H. and all the rest have पच्, but in the sense of rotting, decaying.

Skr. $\sqrt{\text{सूख}}$ "dry," p.p.p. सूखः, Pa. Pr. सुख्तो, H. सूख "to be dry," P. सुख्त, S. G. M. सुख, B. O. सूख.

Skr. $\sqrt{\text{भङ्ग}}$ "break," p.p.p. भङ्गः, Pa. Pr. भङ्गो, H. भाङ्ग "to flee" (said originally of an army, "to be broken up and dispersed"), G. भाङ्ग, M. भांग, "to yield, give way," also भंग a, "to break," O. भांग. Here again there are stems as if from the present form Bhū भंगति, Pa. भंगति, Pr. भंगत्, H. भंग "to be broken," and भङ्ग. (See § 19.)

Skr. $\sqrt{\text{उग्न}}$ "go," with उद्, p.p.p. उद्भ्रुत् "sprung up," Pr. उग्गतो, H. उग्ग, "to spring up" (as a plant), P. उग्ग, S. G. उग्ग, M. उग्गत.

It is questionable whether we should here class some words which come from $\sqrt{\text{भु}}$ with उद्. The present would be उद्भ्रुति, but though the p.p.p. in Sanskrit is उद्भ्रुत्, yet in such verbs Prakrit forms the p.p.p. on the model of the present tense, and has उभ्रित्तो as if from Skr. उभ्रित्, so that the modern verbs उभर, उभ्र, and the like keep the type of the present tense as much as that of the participle.

Another very common word is उद् "to rise," but in this case Prakrit has already adopted this form for all parts of the verb, as has also Pali; thus from $\sqrt{\text{उद्}} + \text{स्ता}$ Skr. makes उत्ता "to stand up."

	SKR.	PA.	PR.
Present	S. 3. उत्तिष्ठति	उद्दृहति, उद्धाति	उद्देदि, उद्देदि, उद्देद
Impv.	S. 2. उत्तिष्ठ	उद्दृह	उद्देहि
	S. 3. उत्तिष्ठतु	उद्दृतु	उद्देष
Future	S. 3. उत्त्वास्ति	उद्दृहिस्तदि	उद्दिस्तर
Pres. part.	उत्तिष्ठत्	उद्धातो	उद्दंतो
P.p.p.	उत्तिष्ठ	उद्धितो	उद्दिदो, उद्धिचो
Infin.	उत्त्वातुं	उद्दातुं	—
Gerund	उत्त्वाय	उद्दाय, उद्दृहिस्ता	उद्दिष्य

Here, whatever be the form taken in Sanskrit, both Pali and Prakrit assume a stem उद्, and conjugate it as if it were a Bhū verb throughout. It seems as though उद् being com-

pounded with चा had lost its final consonant, thereby making a form चा, whence Prakrit चृ. Sanskrit has adopted the opposite course, and while keeping चृ intact, has sacrificed the स of स्ता in the non-conjugational tenses, retaining it in the conjugational ones where it is prevented from coalescing with the preposition by the reduplicated syllable. In the moderns we have H. चृ, P. चृ, S. चृ and चृ, and in all the rest चृ.

The stem रह has undergone a change of meaning which is explainable only by bringing it under this head.

Skr. √ रह “desert,” रहति, usually found in Prakrit only in the p.p.p., रहिष्यो (= रहित) in the sense of “deserted,” then almost adverbially, as “without,” hence probably the meaning which it bears in the modern languages, “to stop,” “stay,” “remain,” from the idea of being deserted, left behind. It is रह in H. and all except M. राह, G. रेह. It is ancillary in most of the languages as पढते रहो “go on reading.” (See § 72, 10).

§ 15. Single active stems exhibit the same method of formation as the single neuter stems given in § 12. A few examples are given of roots which in Sanskrit are of the Bhū, or the closely allied Div, Tud, and Chor classes.

Skr. √ खाद “eat,” खादति, Pa. *id.*, Pr. खाद् (Var. viii. 27, for खापद्), H. खा, and so in all. Gipsy *khava*, Kash. *khyun*, Singhalese *kanavd*.¹

Skr. √ चर्व “chew,” चर्वति, Pr. चर्वर्, H. चाव, P. चूङ, S. चूङ, G. M. चाव, O. चोवा, B. चाव.

Skr. √ पढ “read,” पठति, Pa. *id.*, Pr. पढर्, H. पढ (parh), P. M. G. *id.*, S. पढह (which is only their way of writing पढ), B. पढ, O. पढ.

Skr. √ पूछ “ask,” पूछति, Pa. पुच्छति, Pr. पुच्छर्, H. पूछ, P. पुच्छ, G. B. *id.*, M. पुस (see Vol. I. p. 218), O. पुछ, पचार.

Skr. √ मार्ग् (and मृग्) “seek,” i. मार्गति, x. मार्गयति, Pa. मरगति and मरगेति, Pr. मरगर्, H. मांग, P. मंग, S. मङ्ग (*mang*), G. M. माव, B. मांग, O. माव.

¹ Childers, in J.R.A.S. vol. viii. p. 146.

Skr. √ रक् “keep,” रक्षति, Pa. रक्षति, Pr. रक्षत्, H. रक्ष “keep,” also simply “to put,” पोषी को पीढ़ि पर रखो “put the book on the stool,” P. रक्षत्, S. रक्ष, G. M. B. राक्ष, O. रक्ष, Singh. *rakinavd*.

Skr. √ कह् “say,” कथयति, P. कथेति, Pr. कहत्, कहेत्, H. कह, P. S. B. O. *id.* In M. it is wanting. G. केह, Singh. *kiyanavd*.

Those roots which belong to other conjugations are almost always reduced to the Bhū type, even if Prakrit retains any of the conjugational peculiarities the moderns do not. They take in most instances the root-form of the present as it occurs in Prakrit, and keep it throughout. Instances are :

Skr. √ जाण् “know,” ix. जाणाति, Pa. *id.*, Pr. जाणाति, also जाणात् (Pr. keeps जाण throughout, but it and Pa. occasionally drop the initial, having जाणादि, etc.), H. B. जाण, the rest जाण. Gipsy *janava*, Kash. *zánun*, Singh. *dannavd*.

Skr. √ कर् “do,” viii. करोति, Pa. *id.* (see § 1 and § 4), Pr. कुरात् and करत् and the stem कर् is adopted in most tenses. The moderns universally reject all forms but कर्, which they use throughout except in the p.p., which is the phonetic equivalent of Prakrit (see § 48).

Skr. √ सु “hear,” v. सृष्टोति, Pa. सुष्टोति, सुष्टाति, Pr. सुष्टत्, H. सुण, and in all सुण or सुष्ट.

Skr. √ आप “get,” v. आप्नोति (but also i. आपति), Pa. आप्नोति, आपुनाति and आप्नोति, Pr. (see § 5) आवह, seldom used alone. Old H. आप्न “to obtain,” also used in the sense of giving.

आप मन्त्रि सरसे सवाह ।

“Having obtained wisdom and the aid of Sarasen₂ (Saraswati).”

—Chand, Pr. R. i. xv.

Also G. आप “to give,” which is the ordinary word in that language, may be from this root or from आर्य (आर्ण). Far more common is the compound with प्र=प्राप, Pa. as above. Pr. पाच्छात् and later पावह, Old H. and P. पात्त, H. पाव and पा, S. पा, O. *id.*, G. पाम, M. पाव, B. पाषो. In all in the sense of finding, getting, obtaining.

Skr. $\sqrt{गृह}$ “seize,” ix. गृहाति. The treatment of this root is peculiar. Pa. for the most part takes a form गरह, and Pr. generally गेरह. Some of the principal tenses are given here.

SKR.		PA.		PR.
Pres.	S. 3. गृहाति	गरहाति, गरहति		गेरह
Atm. Pres.	S. 1. गृहे	” ”	गेरहे	”
1 Aor.	S. 3. ग्रयहीत	ग्रगहि, ग्रगंहि		”
Impv.	S. 2. गृहाण	गरह, गरहहि	गेरह, गेरहहि	
	S. 3. गृहातु	गरहदु	गेरहदु	
Impv. Atm.	P. 2. गृहीध्य	गरहङ्गो	गेरहध	
Fut.	S. 1. ग्रहीत्यामि	ग्रिहस्ति	गेरिहस्ति	
	S. 3. ग्रहीत्यामि	ग्रिहस्ति, ग्रहस्ति	गेरिहस्ति	
Infn.	ग्रहीतुं	ग्रिहतुं	गेरिहदु, ग्रहिदु, घेतुं	
P.p.p.	ग्रहीत	ग्रहितो	ग्रहिदो, ग्रिहिदो	
Gerund	ग्रहीत्वा	ग्रिहत्वा	गेरिहत्व, घेत्वा	

There are thus two types in Pa. *ganh* and *gah*, and three in Pr. *genh*, *gah*, and *ghe*. The double *t* in *ghettum* and *ghettuna* arises, I fancy, from *e* being short in Pr., and is not an organic part of the word (Var. viii. 15).

In the modern languages H. has गह as an archaic and poetic word. P. also गह. But M. घे “take,” is very much used, as also S. गिनह, and O. घेत, the other languages prefer the stem घे from घभ. Singh. *gannavā*, perhaps Gipsy *gelava*, is connected with this root, though it means rather “to bring.” (Paspati, p. 241.)

§ 16. Some Sanskrit roots ending in vowels have undergone curious and interesting changes in the modern languages. Such is Skr. $\sqrt{दा}$ “give,” iii. ददाति. This is one of the primitive Indo-European race-words, and being such we probably have not got it in its original form in Sanskrit. With the idea of giving is intimately connected that of dividing, or apportioning, and we find in Sanskrit several roots with this meaning, all of which seem to point back to some earlier

common root which has been lost. Thus we have $\sqrt{दा}$, iii. ददाति "give," $\sqrt{दा}$ or $\bar{दो}$, ii. दाति and iv. दति "divide," $\sqrt{दाय}$, i. दायते and दे i. दयते. Some grammarians, misunderstanding a rule of Panini's about reduplication, have imagined a $\sqrt{दद}$, i. ददते, but this does not seem to be entitled to a separate existence.¹ It is also to be observed that in some roots in *a* there are traces of a form in *e* or *ai*, which may perhaps be the older form, as गा and गी "to sing," घा and घी "to meditate," खा and खी "to languish," चा and ची "to wither," चा and ची "to rescue," मा and मे "to measure." Also roots ending in *a* exhibit in the course of conjugation many forms in which the root-vowel is changed to *i* or *e*. It is not within our scope to do more than hint at all these points, as possibly accounting for the fact that at a very early stage the root दा began to be superseded by दे, and that in the modern languages the universal form is *DE*. The principal tenses in Sanskrit, Pali and Prakrit are here shown together.

	SKR.	PA.	PR.
Pres.	S. 1. ददामि	ददामि, देमि, दम्मि दज्जामि	देमि
	S. 3. ददाति	ददाति, देति, दज्जति	देर, दर
	P. 1. दद्यः	दम्म, देम	देमो
	P. 3. ददति	देति	देति
Impv.	S. 2. देहि	देहि	देहि
	S. 3. ददातु	देतु	देत
Âtm.	P. 2. दद्यते	देत्य, ददाय	देध
Fut.	S. 3. ददास्ति	दस्ति	दरस्तर, दाहर
Infn.	दातुं	दातुं	दाढ़, देढ़
Pres. Part.	ददत्	ददनो, देनो	देतो (देती f.)
P.p.p.	दत्त	दिनो	दिनो
Gerund	दद्या	दद्या, दाय, ददिला	दाज्जा, दचा, दरच

¹ Westergaard, Rad. Sanskr. p. 6, note.

Childers thinks the form *deti* has arisen either from Sanskrit *dayate*, or from confusion with the imperative *detu*. The form *dajjati* he, with great probability, considers as a future on the analogy of *dekh* (see § 4). In Çauraseni Prakrit the form दे is used throughout (Var. xii. 4), as also in the moderns. H. दे, P. M. G. *id.*, S. दिव, B. alone has दा, O. दे, shortened in some tenses to दि. Gipsy *dava*, Kash. *dyun*, Singh. *denava*. This is one of the few irregular verbs in the modern languages; being subjected to numerous contractions, and retaining several early Tadbhava forms.

Further examples are :

Skr. √ पा “drink,” i. पिवति [Vedic पाति, there is also √ पी, iv. पोयते], Pa. पिवति and पिव०, Pr. पिव्, H. पी, S. and B. पि, in all the rest पी. Gipsy *piðva*, Kash. *chyun*, perhaps through an old form *pyun*, Singh. *bonava*, p.p.p. बी.

Skr. √ यो “lead,” i. नयति, Pa. नयति, नेति, Pr. नेह, येह (pres. part. यायतो = Skr. नयन्, fut. यायस्तं = Skr. नेयामि, Impv. येह = Skr. नय). Used in the moderns only in composition, thus—

(a) With आ = आयी “bring,” Pa. आयेति, Pr. आयेह, H. आय “bring,” in all the rest आय. Kashm. *anuu*, Gipsy *anáva*.

(b) With परि = परिणी “lead round the sacrificial fire during the marriage ceremony,” hence, “to marry,” Old-H. परण, परणा, P. परणाङ्ग, S. पर्ण, G. M. परण.

Skr. √ उडी “fly,” with उह = उड़ी “fly up,” i. उड़यते, iv. उड़ीयते, Pr. उड़ेह, H. उह (up) “to fly,” and so in all. S. has उडिर, probably a diminutive. Kashm. *wudun*, Gipsy *uryáva*.

The root या “to go,” was mentioned above; with the preposition आ forming आया, it means “to come,” and it is from this word that the following are apparently derived :

Skr. आया “come,” ii. आयाति, Pa. *id.*, Pr. आआह, आह, H. आ “to come,” P. *id.*, G. आव, M. ये, Gipsy *aváva*, Kash. *yun*. The B.

आइस, O. आस, S. आष seem to come from आगच्छति, but both in B. and O. one often hears आ, thus O. *āsild* or *dild*, “he came,” and S. makes the imperv. *ās*, so that there is some confusion between the two roots.

In the roots ending in long *i* the modern languages have words descended from compound verbs only, and in them the final vowel of the root has dropped out altogether, while in roots ending in long *a* there is a tendency to soften the final vowel into *i* or *e*.

§ 17. A few words must be given to a verb which has been somewhat hotly discussed of late. In all the modern languages except perhaps M., the idea of seeing is expressed by *dekh*. Kashmiri has *deshun*, Gipsy *dikáva*, and Singhalese *dikanava*. The root is in Sanskrit $\sqrt{दृश्य}$, but the present is not in use; instead of it classical Sanskrit uses पद्धति, from which M. derives its verb पाह. Marathi stands alone in using this stem, instead of *dekh*. From $\sqrt{दृश्य}$ comes future द्रृश्यति, and it is from this future that Childers derives the Pali दक्खति. He shows¹ that in the earlier Pali writings it is always used in a future sense, and only in later times becomes a present. As I hinted above (§ 4, p. 16), it is very probable that the vulgar, missing in this word the characteristic *issa* of their ordinary future, considered it a present, and made a double future *dakkhissati*. A similar process has been shown to have taken place in several verbs in Prakrit. Pischel draws attention to a fact pointed out in Vol. I. p. 162 of this work, that there is much similarity between *dekh* and the Prakrit *pekkh* from Sanskrit प्रेष. He, however, goes so far as to assume that the word *dekh* was unknown to the authors of the dramas, that they used *pekkh*, which has been changed to *dekkh* by the copy-

¹ In Kuhn's Beiträge zur vergleichenden Sprachforschung, vol. vii. p. 460. Pischel's article is in the same work.

ists who heard this latter word used round them every day, while they did not know of *pekh*. Unfortunately for this ingenious theory, it happens that the word *pekh* is extremely common in Hindi, Bangali, and Panjabi literature of the middle ages, and is still used in many rustic dialects of Hindi. The idea of a northern Indian scribe not knowing *pekh* is quite untenable. Weber (Prakrit Studien, p. 69) has a long article on this subject, controverting the views of Childers as supported by Pischel. The learned professor would derive *dekkh* from the desiderative of दृश्य, which is दिदृश्यते, but I am unable to follow the arguments adduced, or to see how a word meaning "to wish to see" should come to mean "to see." Nor do there appear to be any actual facts in support of this theory, such as texts in which the word occurs in a transitional state of meaning or form. The few desideratives that have left any traces in modern times retain the desiderative meaning, as *piydsd* "thirsty," from *piydsu* (see Vol. II. p. 81). However, I must say to the learned disputants—

"Non nostrum inter vos tantas componere lites."

For my own part the impression I derive from the controversy is that *dekh* is derived through *dekkh* from *dakkh*, which is Sanskrit future द्रृश्यति turned into a present by a vulgar error. The idea suggested by me (in Vol. I. p. 161 *et seqq.*) must be modified accordingly. It was not so entirely erroneous as Pischel thinks, for Sanskrit य represents an older य, which seems to be preserved in the future.

§ 18. The examples adduced in the preceding sections will have sufficiently illustrated the most salient peculiarities in the formation of the ordinary single verbs whether neuter or active, and I now pass on to the more difficult subject of the double verbs. As I mentioned before, there is a very large class of these; they appear in two forms, one of which is active and

occasionally even causal, the other is neuter or passive intransitive. It is after much consideration that I have come to the conclusion that this is the right way to regard them. It might be said that the forms which are here spoken of as neuters are really passives, and a rule might be laid down that these languages often form their passive by what the Germans call *umlaut* or substitution of weaker vowels. Childers in fact takes this view as regards Singhalese in the article already quoted (J. R. A. S. vol. viii. p. 148). I do not know how the matter may stand in Singhalese, but it is certainly open to much objection as regards the Aryan languages of the Indian continent. The neuters differ from the actives in two ways in the seven languages, either by a change in the final consonant of the stem or by a change in the vowel only. The latter is by far the more frequent. We must not be misled by the accident that many of these neuters can only be translated into English by a passive; that is the peculiarity of our own language, not of the Indian ones. In German or in the Romance languages they can be rendered by the reflexive verb. Thus H. खुलना is "to open," i.e. "to open of itself," "to come undone," "to be opened," while खोलना, the corresponding active, is "to open," i.e. "to break a thing open," "to undo." Thus द्वार खुलता "the door opens," is in German "die Thür öffnet sich," in French "la porte s'ouvre." While द्वार खोलता "he opens the door," is in German "er öffnet die Thür," in French "il ouvre la porte." So that फिरना is "sich umkehren," while its active फेरना is "umkehren (etwas)." In English we use verbs in a neuter as well as in an active sense, relying upon the context to make our meaning clear.

Moreover, all the languages have a passive, in some a regularly formed derivative from Prakrit, in others a periphrastic arrangement. It is true that, owing to the large number of neuter stems, this regular passive is not very much used; but it is there nevertheless, and would not have been invented had

forms which I regard as neuters been true "umlautend" passives.

Of the double verbs, then, as I prefer to call them, some differ only in the vowel, and the difference consists in this that where the vowel of the neuter is always short, as *a*, *i* or *u*, the corresponding active has *ā*, *e* or *o*, occasionally *ī* or *ū*. As types may be taken, H. *katnā*, *n*, and *kātnā*, *a*; *phirnā*, *n*, and *phernā*, *a*; *khulnā*, *n*, and *kholnā*, *a*; *lipnā*, *n*, and *lipnā*, *a*; *guthnā*, *n*, and *gáthnā*, *a*. Of the other class, in which the final consonant differs, there are so many varieties, that it will be better to discuss them separately. Sindhi has the largest number of them, and it is with Sindhi therefore that we must begin.

§ 19. Trumpp (Sindhi Gr. p. 252) gives a list of these verbal stems, but it would have been out of place for him to have offered any analysis. The following verbs I take from him, but the explanations are my own. The first group consists of these verbs.

(1.) Neuter ending in य्.

1. बृद्धय् "to be bound,"
2. बृद्धय् "to be heard,"
3. रस्यु "to be cooked,"

Active ending in ध्.

- बंधु "to bind."
- बुधु "to hear."
- रंधु "to cook."

1. Skr. √ बंध्, ix. बध्नाति, Pa. बंधति, Pr. बंधत्, whence S. बंध, H. बांध, P. बद्ध. In all the rest बांध *a*. Skr. passive is बधते, whence Pa. बज्ज्वति, Pr. बज्ज्वत्, S. बध, H. बध, used as a hunting term "to be caught," also "to stick, adhere," P. बज्ज्वन्. Here, though undoubtedly derived from the passive, the stem बध् is really a neuter or passive intransitive and its conjugation closely resembles the active. There is a regular passive S. बधित्यु.

2. Skr. √ बुध् "to know," i. बोधते, iv. बुधते, from the latter come Pa. बुज्ज्वति and Pr. बुज्ज्वत्, whence S. बुध्, originally "to know," but now meaning "to be heard," H. बूधना "to understand," is active. So also

O. वुष्म, B. वूष्म, G. वुष्म. But M. वुष्म is both *a* and *n*. The form of the iv. conjugation is identical with the passive, hence S. makes वुष्म a neuter and वुध्म is probably due to a false analogy with वंध्म.

3. Skr. √ रध् or रंध् i. रंधति originally "to destroy," but in moderns always "to cook," Pa. *id.*, Pr. रंधह्, S. रंध्, H. रांध् *a*, and so in all but P. Passive रधते, Pa. रव्यति, Pr. रव्यह्, S. रध्, not found in the others.

(2.) Neuter in भ.

Active in ह.

1. सभण् "to be got,"	सहण् "to seize."
2. यभण् "stuprari" (de muliere),	यहण् "stuprare" (de viro).
3. तुभण् "to be milked,"	तुहण् "to milk."

1. Skr. √ सभ् "to get," i. सभते, Pa. सभति, Pr. सहह् (भ=ह Vol. I. p. 288), S. सह्, Old H. सह्, H. से, P. सहि and से, G. से, M. से, O. से, B. सचो, all *a*. Pass. सभते, Pa. सभति, Pr. सभह्, S. सभ्, Old H. सभ्म, not in the others.

2. Skr. √ यभ् "coire," i. यभति, Pr. यहह्, S. यह्, Pass. यभते, Pr. यभह्, S. यभे. Not in the others, except perhaps M. सुवयें, where the aspiration has been thrown back on the य.

3. Skr. √ दुह्, ii. दोग्धि, Pa. दोहति, Pr. दोहह् and दुहह्, S. तुह्, H. दुह् and दोह्, and so in all *a*. Pass. तुहते, Pa. तुहति (Childers writes *duyhati*, which can hardly be expressed in Devanagari letters), Pr. दुव्यह्. From this we should expect S. तुध्मे. The form तुध्मे recalls a similar one in Jaina Pr. सिव्यह् for सिल्वह् (Weber, Bhāg. 389, 429), Skr. सिव्यते, but this seems to rest upon a doubtful reading of one of those obscure composite characters sometimes found in MSS. written with the thick Indian reed pen. See also Cowell's Var. viii. 59, note.¹ Possibly we have here again a false analogy with सभ्, like तुध्म with वंध्म.

¹ Hemachandra collects a number of passives in त्व from roots ending in त्, *dubbhāi*, *libbhāi*, *vabbhāi*, *rubbhāi*, from *duh*, *lih*, *vah*, *ruh* (or *ruddh*?).—Pischel, Hem., iv. 245.

(3.) Neuter in श्च.

Active in ह.

क्षम्यु “to be envious,”

क्षम्यु “to torment.”

Skr. √ दह “burn,” i. दहति, Pa. उहति, Pr. दहर, S. उह, H. उह, दाह, Pass. दहते, Pa. उहति (Childers *dayhati*), Pr. दहम्, S. उहम्.

(4.) Neuter in च.

Active in च, श्च, य.

1. भ्रक्षु “to be broken,”

भ्रयु “to break.”

2. भुक्षु “to be fried,”

भुक्षु “to fry.”

3. हिक्षु “to be plucked,”

हिक्षु “to pluck.”

4. सुख्षु “to be heard,”

सुख्षु “to hear.”

5. खुक्षु “to be raised,”

खण्षु “to raise.”

1. Skr. √ भ्रक् “break,” vii. भ्रग्निः, Pa. भ्रंजति, Pr. भ्रंजरः; च्च becomes in S. च, hence भ्रच, Pass. भ्रजते, Pr. भ्रजरः, S. भ्रच (च्च = च), H. भ्रंज and भ्रच,

पुरुषात्म भवे विन्नि हान ।

“Manliness is broken, fame destroyed.”—Chand, Pr. R. i. 172.

P. भ्रच, G. भ्राच.

2. Skr. √ भ्रज् or भ्रुच्, i. भ्रजते, vi. भ्रजति, Pa. भ्रजति. Pr. would probably be भ्रजरः. I have not met the word, भ्रंजरः (Bhāg. 278) is from भ्रंज् “to enjoy,” S. भ्रुच् postulates a Pr. भ्रुंज्. In the other languages the च occurs. H. भ्रुच् “to fry,” and भ्रुच्, P. भ्रुच्, G. भ्रुच्, M. भ्राच्, but also भ्रुच्, O. भ्राच्, B. *id.*, Pass. भ्रजते, which would give Pr. भ्रजरः, whence S. भ्रुच्, but the whole stem is somewhat obscure. P. भ्रुच् च.

3. Skr. √ हिद् “cleave,” vii. हिन्निः, Pa. हिन्नति, Pr. हिन्नर (Var. viii. 38), whence S. हिन्न by the process रन् = रण्डा (Vol. I. p. 299), Pass. हिन्नते, Pa. हिन्नति, Pr. हिन्नर, S. हिन्न.

4. Skr. √ शु “hear,” which, as already explained, is always सुच् in Prakrit and in modern languages. Pass. श्रूयते, Pa. सूचति or सुचति, Pr. generally सुचिन्नर (Var. viii. 57), also सुचर, but a form सुचर् is also possible, whence S. सुच्.

5. Skr. $\sqrt{\text{स्वेद}}$ "rise," i. स्वेदति , which would give a Pr. स्वेदर् , whence S. स्वेद , Pass. स्वेदते , Pr. स्वेद्यते , S. स्वेदः . This stem does not seem to occur in the other languages, it is peculiar to S., and must not be confounded with स्वेद्यु "to dig," from Skr. $\sqrt{\text{स्वेद्}}$, nor with Skr. स्वेद् "to divide."

(5.) Neuter in स.

Active in ह.

1. कुसङ्गु "to be slain,"	कुहणु "to slay."
2. गवङ्गु "to be rubbed."	गहणु "to rub."
3. चूसङ्गु "to be scorched."	चूहणु "to scorch."
4. मुसङ्गु "to suffer loss."	मुहणु "to inflict loss."

1. Skr. $\sqrt{\text{कुप्}}$ and कुप् "tear" "drag," i. कुपति , Pr. कुसर् , S. कुह , (स = ह, Vol. I. p. 259), Pass. कुष्टते , Pr. would be कुस्तर् , whence S. कुस् , by rejection of one s. Persian کشتن "to kill."

2. Skr. $\sqrt{\text{घृष्}}$ "rub," i. घृषति , Pr. घसर् , S. गह , Pass. घृषते , Pr. घिस्तर् and घस्तर् , S. गस् . The other languages have a different series of stems. H. घस and घिस, n and a, घसीट, a, P. *id.*, G. घस and घसर, a, M. घास, घसट, घास n and a, O. B. घस.

3. Skr. $\sqrt{\text{चूप्}}$ "burn," i. चूपति , Pr. चूसर् , S. चूह , Pass. चूषते , Pr. चूस्तर् , S. चूस् .

4. Skr. $\sqrt{\text{मुप्}}$ "rob," i. मुपति , Pa. मुसति , Pr. मुसर् , S. मुह , Pass. मुषते , Pr. मुस्तर् , S. मुस् .

There are several other pairs of stems which exhibit special types; all, however, are explainable by the above noted process. Thus—

(6.) Neuter in प.

Active in ह.

कुपङ्गु "to be touched,"	कुहणु "to touch."
--------------------------	-------------------

Skr. $\sqrt{\text{कुप्}}$ "touch," i. कुपति , Pa. *id.*, Pr. कुपर् . प being unsupported goes out and ह is employed to fill up the hiatus, giving S. कुह . Pass. कुष्टते , Pr. कुष्टर् , whence S. कुप , by rejection of one प. In the other languages only the active is found. Old-H. कुह , H. कू, P. कुह and कूह , G. कू, कू, वौ, O. कू, B. *id.*

§ 20. There is a group of words running through nearly all the seven languages in which the divergence between the two members of each pair is slighter than that just discussed. It consists in the final consonant of the neuter being the surd cerebral **ڑ**, while that of the active is the sonant **ڑ**; the neuter at the same time has the simple short vowel while the active has the corresponding guna vowel.

The words are in Hindi.

NEUTER.	ACTIVE.
1. कुट "get loose,"	छोड "set free."
2. टुट (तुट) "fall in pieces,"	टोड (तोड) "break."
3. फट "burst, split,"	फाड "tear."
4. फिट "be discharged,"	फेड "discharged."
5. फुट "be squashed,"	फोड "squash."
6. चुट "be joined,"	चोड "join."

The process in these words differs somewhat from that in the Sindhi stems in the last section, as will be seen from the following remarks.

1. Skr. $\sqrt{कुट}$ (also **चुट**, **चुट** Westergaard, Rad. Skr. p. 128) "to cut," vi. **कुटति**, but the Bhū type would be **छोटति**, Pr. **छोडत**, H. **छोड**, and so in all except M., which has **सोड**, with its usual change of **छ** to **स** (Vol. I. p. 218). H., which is pronounced *chhot*, while M. is *sod*, is active, and so is the word in all the other languages. It means "to release, let go, loose." Pass. **कुटयते**, Pr. **कुटुर**, whence H. **कुट**, and so in all, but M. **सुट**. It is neuter and means "to get free, be unloosed, slip out of one's grasp, come untied."

The modern languages appear to have mixed up with this verb one that comes from a totally different root, namely—

Skr. $\sqrt{कृद्ध}$ "vomit," vii. **कृषति**, also i. **कर्दति** and x. **कर्दयति**, Pa. **कर्तुति**, Pr. **कर्तुर** and **कर्दर**, Old H. **कृद**, P. **कृद**, B. **काद**, O. *id.*, H. **क्षोड**, M. **सांड**. These words all mean "to reject, abandon," and thus

come round to the same meaning as छोड़, with which in consequence B. confuses it. So does Oriya. Even so early as Pali the meaning has passed over from that of vomiting to rejecting, releasing and the like. In modern H., however, छाडना retains the meaning of vomiting, and M. सांख means "to spill," with secondary senses of "giving up," "letting go."

2. Skr. $\sqrt{चुर}$ "break" (१), i. चुटति, iv. चुदयति, Pr. चुडर, H. तूट and टूट, with abnormally long उ, P. दुड़, S. दुट, B. *id.*, M. तुट. It is neuter in all and means "to be broken, to break itself." Being neuter in Sanskrit, a new process has to be brought into play, namely, *causal* चौटयति, H. तोड़, and so in all but S. टोड़. It is active, meaning "to break in pieces, tear, smash."

3. Skr. $\sqrt{खट}$ has three forms, each of which has left modern descendants, and there is a different shade of meaning to each of the three groups.

(a) $\sqrt{खट}$ "split," i. खटति, Pa. फरति and फरति (ट = उ = ख), Pr. फसर and फटर, H. फट (rustic फाट), P. S. फट and फाट, the rest only फाट, neuter.

Causal खाटयति, Pr. फाढ़ेर, H. फाढ़ and so in all. This group with stem-vowel A indicates the splitting, cleaving, or rending asunder of rigid objects. Thus we say in H. बाठ धूप में फटे "the wood splits, or cracks, in the sun," but बाठ को टांगी से फाढ़े "he cleaves the wood with an axe."

(b) $\sqrt{खिट}$ "hurt," x. खिटयति, but also vi. खिटति, Pr. फिटर, H. फिट, and so in all but P. फिझू, neuter.

Causal खेटयति, Pr. फिटर and फेडर, H. फेट, फेट and फेड, and so in all but B. active. This group, with stem vowel I, implies, gently loosing or breaking up into small pieces. It is used for beating up into froth, winding thread, untying; also metaphorically getting out of debt, discharging an obligation, and in P. injuring.

(c) $\sqrt{खुट}$ "burst open," i. खोटति, vi. खुटति, Pa. फुटति,

Pr. फुडूर् or फुडर् (Var. viii. 53), H. फुट् and फूट्, all the rest फुट्, except P. फुड्, neuter.

Causal स्फोटयति, Pr. फोडेर्, H. फोउ, and so on in all but B. फोट्. Words with the stem vowel U imply the breaking or bursting of soft squashy things, as a ripe fruit, a flower bud, a boil and the like. Only in M. is there some idea of splitting or cracking, but there also the more general idea is that of squashing, as दोसे फुटके “the eyeballs burst.”

6. Skr. √ चुट् or चुर्, a somewhat doubtful root, looking like a secondary formation from चुच्. It must have had a definite existence in the spoken language as its descendants show. They appear to have treated it as a neuter pres. चुहति, चुटति. Pa. and Pr. do not appear to know this root, which, however, is very common in the moderns. H. चुट् “to be joined,” also चुर्, and so in all.

Causal चोटयति, H. चोउ, and so in all except P. चुर् and चूर्, meaning “to join two things together.”

These instances suffice to exhibit the nature of the parallel that exists between twin verbs of this class, which is a somewhat limited one.

§ 21. More usual is the difference which consists simply in the change of vowel of which I will now give some examples:

1. Skr. √ तृ “cross over,” i. तरति, Pa. *id.*, Pr. तरह्, in all तर् “to be crossed over,” metaphorically “to be saved.”

Causal तारयति “to take one across, save,” Pa. तारेति, Pr. तारेर् and तीरेर् (Var. viii. 70). In all तार् “to save.” The word is one which belongs chiefly to religious poetry, but its compound form with चतुर् is a word of every-day use; viz.

2. Skr. √ उत्तृ, Pres. उत्तरति “descend,” H. उतर्, and in all except S. It is न्, and is used with a very wide range of meanings all akin to

that of coming down; as alight, descend, fall off, drop down, disembark, abate, decrease.

Causal उत्तारथति “take down,” H. उतार, and so in all except G. and O. Active, meaning “pull down, take off, unload, discharge, cast out.”

3. Skr. √ मृ “die,” vi. मिथते, Pa. मरति, Pr. मरत्, H. मर, and so in all.

Causal मारथति, Pa. मारपेति, Pr. मारेत्, H. मार in all, but not necessarily meaning “to kill.” It rather means “to beat”; the sense of killing is generally expressed by adding to मार the ancillary लात “throw” (see § 72, 12).

4. Skr. √ सृ “move,” i. सरति, Pr. सरत्. In H. सर neuter, means “to be completed,” and in all it has the general sense of being settled, getting done. In O. to come to an end, be done with, as से कर्म सरिगता “that affair is done with.”

Causal सारथति, Pr. सारेत्, H. सार “to finish,” and in all. In O. this verb becomes ancillary (see § 72).

5. Skr. √ हृ “seize,” i. हरति, Pa. *id.*, Pr. हरत्. This verb is peculiar. H. हरा, “to seize,” so also in G. P. B. In these languages it has the sense of winning a game, a battle, or a lawsuit. In M. हर means first to carry off, then to win. In this sense it is active, as खालें पहिला ढावास झंभर रपये माडले ते न्या हरते “In the first game he staked 100 rupees, that I won.” When used as a neuter, it means to lose, as मी चाद हरतो “I lost the lawsuit.”¹

Causal हारथति, Pa. हारपेति and हारेति, Pr. हारेत्, H. हार, and so in all but M. n. In these languages it means to lose at play, etc. M. is here also somewhat difficult, and Molesworth admits that हार and हर are sometimes confused. Thus it is active in the sense of

¹ See Molesworth's Marathi Dict. s. v. हर and हार.

winning, as म्या त्वाचे गंभर रुपये हारले “I won from him 100 rupees.”

The use of the causal in the sense of losing goes back to Sanskrit times, where the meaning is “to cause to seize,” and then “to permit (another) to seize,” hence “to lose.” So also in Prakrit, in Mr. 90, the Samvâhaka says: भागधेयविश्वमदाए दशसुवर्णं चूर्दे हारिद (Skr. भागधेयविश्वमतया दशसुवर्णं चूर्ते हारितं sc. मदा) “By the unwardness of fortune I lost ten suvarnas at play.” From this and similar instances it would appear that in M. it would be etymologically more correct to use हर् in the sense of winning, and हार् in that of losing; which usage would be more in unison with that of the cognate languages. In Kash. *hârun* is stated to mean both lose and win, but there must be some way of distinguishing the two meanings.

Some more examples may now be given of pairs of words derived from Sanskrit roots ending in a consonant.

1. Skr. √ स्फर् and स्फूर् “tremble,” i. स्फरति, Pa. फरति, Pr. फुरर्. If I am right in my derivation, there must either have been a third root स्फूर् (as in स्फृद्, स्फृद्, स्फूर्), or the moderns have softened *a* to *i*, the former is the more probable. H. फिर् “to turn (oneself),” “to spin round,” “revolve,” and so in all except G. It is perhaps on the analogy of similar roots, and not directly from a causal of स्फूर्, that all the moderns have फेर् *a* “to turn (a thing) round,” “to make it revolve.”

2. Skr. √ चूर्य् “to move to and fro” (n.). Allied to this is चुल्, i. चोलते, apparently unknown in Pali, Pr. चोलर्, H. चुल, P. M. चुल, B. चुल, meaning to be dissolved by stirring in water, as sugar or similar substances, “to melt.”

Causal चोलयति, Pr. चोलेह, H. चोल, P. चोल and चोल, G. M. O. चोल, B. चोला “to dissolve substances in water.”

3. Skr. √ पत् “fall,” i. पतति, Pa. *id.*, Pr. पहर् (Var. viii. 51), H. पहु “to fall,” and so in all.

Causal पातयति, Pa. पातेति, Pr. पातेह, H. पाढ “to fell,” and so in S. G. M. B., but somewhat rare in all.

4. Skr. √ शद् “decay,” i. and vi. शीयते, Pr. सहृ (Var. viii. 51), H. सहृ, and in all “to rot.”

Causal शादयति, Pr. सादेह, P. and S. साढ “to destroy by decomposition.” This root is perhaps connected with Sanskrit √ शट् “to be sick,” whence श in Prakrit and the moderns.

5. Skr. √ जम् “bow,” i. जमते. It is both *a* and *u* in Sanskrit, but strictly would be active intransitive, as in the moderns. Pa. जमति, Pr. जमह, H. जम and जेव, P. जेच (neü), S. जेवं, B. जू, O. जुह, जोह (8) “to bow oneself down,” “to prostrate oneself.”

Causal जामयति, Pa. जामेति, Pr. जामेह, H. जाव, जा, P. जिवा, S. जंवा, B. जाम, जुया, O. जुआह “to bow or bend,” used as an active with the words “body” or “head” as objects, H. सीस जावना “to incline the head.” द्वार आह पद जायेत जावा। “Coming to the door, bowed his head to (the Guru's) feet.”—T. R. Ay-k. 63.

In very common use is the diminutive H. जिझह, P. S. *id.*, but in S., meaning “to bury,” “press down.” M. uses the compound form from Skr. ज्वनमति, Pr. जोणह (p.p.p. जोणजो=ज्वनत, Hāla, 9, Mr. p. 165), M. जोणव and जोणाव *n* “to stoop.” Perhaps S. जोण “to listen,” *a*, is to be referred to this, from the idea of bending the head to listen.

The following word is full of difficulties, and I am not able to elucidate it clearly.

Skr. √ क्रष् “drag,” i. क्रषेति and vi. क्रषति, Pa. कडृति, Pr. करिसह, so, at least, says Var. viii. 11, but in Mr. 253 occurs कडृमि=कर्षामि. The Skr. p.p.p. is क्रष, which would give Pa. and Pr. कडृ. Perhaps this is another instance of a verb derived from p.p.p.¹ H. काढ *a*, “to drag

¹ Hemachandra gives six popular equivalents of क्रष—कडृहाइ, साडृहाइ, अन्हाइ, अपचक्षहाइ, अयन्हाइ, and अिंचाइ, as well as करिसाइ.—Pischel, Hem. iv. 187. With regard to the four last, see the remarks on *khaśinoh* in § 22.

out," "extract," "to take something out" (from a box, etc.), P. बाहु and बाहु, S. बाह, G. B. बाह, M. O. बाह. H. has a corresponding neuter बाह "to be taken out," "to flow forth," "issue," which is perhaps from the p.p.p. Var. viii. 40, gives Pr. बेहुर् = Skr. बेष्टि, which affords an analogy for a Pr. बाहुर् like the Pali, very much used in the compound with निः; thus—

Skr. निकृष्, i. निकर्षति, Pa. रिक्ष्टुति “to turn out of doors, expel;” as to Pr. in Mr. 354 occurs निकर्ष “begone!” and in the line above निक्तुर्वेहि “turn him out.” For the change of षु to ष्टु, Var. viii. 41 उद्वेष्टृ = उद्वेष्टति affords an analogy, as the change in both words occurs only in composition. Several of the moderns have pairs of words, thus: H. निकल n, “go out,” P. निक्तल, S. निकिर, G. निकल, O. निकिल, and H. निकास a, “turn out,” P. निक्ताल, S. निकार, निकेर. In the above quoted passages of Mr., the scholiast renders निक्तुर्वेहि by निक्ताशय, erroneously for निक्तासय, from निस and शय, but this is not the etymological equivalent, for √ शय with निस has left a separate set of descendants, whose meaning is, however, almost the same as *nikal* and its group. Thus we find H. निकस n, “go out,” P. निक्तस, G. *id.*, and H. निकास a, “to turn out,” often used in a milder sense, “to bring out,” the substantive निकास is frequently used to mean the issue or completion of a business, also as a place of exit, as पाणी वा निकास नहीं “there is no exit for the water,” P. निक्तास.

§ 22. As exhibiting the phonetic modifications of the root syllable, as well as the treatment of roots in respect to their phase, whether active or neuter, the list which is here inserted will be useful. In the next section will be found some remarks on the deductions to be made from these examples.

Skr. *✓ तप्* "heat," i. तप्ति, Pa. *id.*, Pr. तप्त्. In Sanskrit it is both *a* and *u*, so also in Pali. In the latter the passive तप्त्यति (Skr. तप्तते) means to be distressed, to suffer, and in this sense Pr. uses तप्त्, as in

jaha dittho taval khalo, "as the bad man is distressed when seen" (Hāla, 229). Causal तापयति "to cause to burn," Pa. तापेति "to distress," Pr. तापृ. The moderns take it as a neuter. H. तप् n, "to be heated, to glow," and so in all but B. ताप. H. ताप "to beat," P. ताप, ता, G. ताप, M. *id.*, B. तापा.

Skr. √ लिप् "smear," vi. लिप्यति, Pa. *id.*, Pr. लिपृ, लिपृ, H. लीप, लेप, P. लिप्प, लिप्प, लिप्प, S. लिप, लिप, G. लिप, M. लेप, B. लेप, O. लिप. Pass. लिप्यते, Pa. लिप्पति, Pr. लिप्पृ, H. लिप "to be smeared with," M. लिप, G. लेप, which is the reverse of the others.

Skr. √ कृत् "cut," vi. कृत्यति, also i. कृत्यते, Pa. not given. If the Bhū type be taken, as it generally is, then Pr. should have कृदृ (on the analogy of वदृ=वर्त्तते). I have not met with it. The Bhū type being Ātmanepada would result in a modern neuter, thus we get H. कट् "to be cut," P. कटृ, S. कट, M. *id.*, B. कट् "to wither," become flaccid, O. कट. The causal is कृत्यति, whence G. pass. intrans. (—1) कटा, but if formed on the usual type would give a Pr. कटेर, whence H. काट् "to cut," S. M. B. O. *id.*

Skr. √ गन्ध् गन्ध् "tie," i. गन्धति, ix. गन्धाति, Pa. गंधति, गंधेति, Pr. गंठृ. Hence H. G. गांठ a, "to knot," P. गंड, गङ्ड, S. गंड, M. गांठ, गांध, both a and n, G. गांठ a, B. गांत, गांध, O. गङ्घ. Passive गन्धते used in a reflexive sense, whence H. गंठु "to be knotted," or गठु without anuswara, P. गठृ, G. गठा (—1). H. has also forms गंध n, and गांध a, the former from Pr. गंध, Mr. 157.

The p.p.p. गुचित appears in Pr. as गुत्यो, perhaps as if from a Skr. गृचित. Hence we have a pair of verbs, H. गुच् "to be threaded (as beads on a string)," P. गुत्य "to be tightly plaited (as hair), to be strong, well-knit (as limbs)," M. गुत् and गुच् "to become tangled, to be difficult or involved (an affair)," G. गुचा, and H. गुच् "to thread," G. गुच्.

Skr. √ टक् "totter," i. टक्षति (perhaps connected with √ चक् titubare, see Vol. I. p. 210). I have not found it in Pr.; it is n in Skr. and thus

H. टल् *n.*, “to give way, yield, totter,” P. G. M. टळ, S. टिळ, टर्, B. टल् “to slip, stagger,” O. टळ *id.* Causal टालयति, H. टाल् *a.*, “to drive away,” टेल् “to push,” P. टाळ, G. M. *id.*, S. टार, B. टाल् “to delay, put off, evade,” O. टाळ *id.*

Skr. √ तुल्, तूल् “raise,” “weigh,” i. तोलति, x. तुलयति and तोलय०, Pa. तुलेति, Pr. तुलह्, H. तोल, तौल *a.*, “to weigh,” P. तोल, S. तोर, G. *id.*, M. तुळ, both *a* and *n*, B. तोला and तुल, O. तौल. Pass. तुलते, would be Pr. तुलह्, H. तुल् *n.*, “to be weighed, to weigh,” i.e. to be of a certain weight, P. *id.*, S. तुर, B. O. तुल.

Skr. √ साम् “prop,” v. साम्नोति, ix. साम्नाति. Pa., the verb is not given in Childers, it would be धामति, Pr. धामह्, H. धाम, also spelt धाम and धाव *a.*, “to prop, support,” P. धम्नह् or धम्नह, S. धम, G. धाम, B. धामा, O. धाम. Pass. सामते; there is also an Ātmane conjugation सामते. From this latter probably H. धम, धम, धव *n.*, “to be supported, to be restrained,” hence “to stop, cease,” P. धम, S. धम, G. धम, M. धम, धाम, धाव. It also means “to stand,” especially in G.

The p.p.p. is साम्य, Pr. धातु, whence Old-H. ठाढा “standing,” as गोपी जन दीयिक है दितवति सब ठाढी ॥ “All the Gopis on the terrace standing and looking.”—S. S. Bāl Ila, 47, 14. On the analogy of this the modern colloquial H. खडा is probably to be derived from a Pr. खतु, from साम्य, √ साम. P. has खडा *adj.* “standing,” whence a verb खड “to stand.”

Skr. √ वृत् with नि, निवृत्, i. निवर्तते “to come to an end, be finished,” Pr. यिचातह्, means “to return,” *na niattaī jorvaṇam aikkantam* = न निवर्तते यौवनं अतिक्राते “Youth when once passed does not return again” (Hāla, 251), but we may postulate a form यिवृत्त, whence H. निवृह *n.*, “to be finished, to be done with, used up,” P. *id.*, S. निविर् or निविर, B. निवृह, O. *id.* On the analogy of similar words H. निवाह, निवेह *a.*, “to finish,” P. *id.*, S. निवेर, B. O. निवाह, it might also come from निपतति = Pr. यिवृत्त, but the meaning is less appropriate.

Skr. $\sqrt{\text{घट}}$ with वि, विघट, i. विघटते “be destroyed,” Pa. विघटति, Pr. विघट्ह. With loss of aspiration, H. विगृह *a*, “to become useless, to be spoilt,” P. *id.*, S. विगृह, G. वगृह, M. retains the aspirate विघट, B. O. विगृह. Causal विघटयति, but Pa. विघटेति, with characteristic long vowel of causal, Pr. I have not found; it would be विघटेह, H. विगृह *a*, “to spoil,” P. S. G. *id.*, M. विघट.

There are, as might be expected, many verbs, and those often the very commonest, in the modern languages, which cannot be traced back to any Prakrit stem with any degree of certainty. Others, too, though they preserve traces of a Prakrit origin, cannot be connected with any root in use in Sanskrit. These are probably relics of that ancient Aryan folk-speech which has lived on side by side with the sacred language of the Brahmins, without being preserved in it. Sometimes one comes across such a root in the Dhātupātha, but not in literature; and occasionally the cognate Aryan languages of Europe have preserved the word, though it is strangely missing in Sanskrit. An instance in point is the following:

H. लाह *a*, “to load,” P. लह, more from analogy than anything else, S. लह. In all the rest लाह.

H. लह *a*, “to be loaded;” not in the others. Bopp (Comp. Gloss. s. v.) suggests a derivation from $\sqrt{\text{आह}}$, p.p.p. आहत “tired,” or $\sqrt{\text{हाह}}$, p.p.p. हाहत “tired.” This would seem to be confirmed by Russian *klad'* “a load,” *klazha* “lading,” *na-kladet'* “to load;” Old-High-German *hlađid*, Anglo-Saxon *hladan* “to load,” *hlad* “a load,” Mod. High-German *laden*. The wide phonetic changes observable between various members of the great Indo-European family so seldom occur between Sanskrit and its daughters, that I am disposed to think that neither Skr. आहत nor हाहत could well have given rise to a Hindi *lād*. It seems more probable that this is a primitive Aryan root which has, for some reason unknown to us, been left on one side by classical Sanskrit.

Of doubtful, or only partially traceable, origin, are the following :

H. खोद and खोड a, “to dig,” P. *id.*, S. खोट, खोड, G. खोद, M. खोड, खुड, B. खुद. And H. खुद, खुड “to be dug.” With this pair I propose to connect H. खोल a, “to open,” P. खोलह, खुलह, S. G. M. खोल, B. O. खुल, and H. खुल n, “to come open,” P. खुलह, S. खुल, G. M. *id.* Pr. has a verb खुल, and this root is also given in the Dhātupāṭha as existing in Sanskrit, though not apparently found in actual use. The Sanskrit form is probably $\sqrt{\text{खल}}$ “to divide,” with which another root खल् “to dig,” has been confused, unless, indeed, the noun खल्ल, “a portion,” is formed from $\sqrt{\text{खल}}$, and is the origin of $\sqrt{\text{खल}}$. The Prakrit occurs in Mr. 346, कूवस्मि खुडिदपाशं कद्यणकलशं च चुड्वन्तं “Like a golden pot with its string *broken*, sinking in a well,” where the scholiast renders कूपे खुडितपाशं, etc. Also in Mr. 219, चुड्वददिनपरे गोवाचच्छदारसो खुडिदो, “While the sun was only half risen the cowherd’s son *escaped*,” i.e. *broke* out. It is probable that the two senses of digging and opening in the two modern pairs of verbs arose from a primitive idea of breaking or dividing.

H. चूर्छ or चुर्छ n, “to dive, be immersed, sink,” S. चुर्छ, G. चुर्छ, M. B. O. *id.*, and H. चोर्छ a, “to drown, to immerse,” S. *id.*, चोर्छ occurs in M. and S., not as active of चुर्छ, but for मोर्छ (मुर्छ) “to shave.” Apparently, an inverted form of this stem is the more commonly used H. चुर्छ n, “to sink,” used in all; it has no corresponding active form. The origin of these words is to be found in Pr. चुर्छ (Var. viii. 68), which appears to be the same as *vudda* in *daravuddavuddanivudda mahuaro*, “(With) the bee a little dipped, (quite) dipped, undipped” (said of the bee clinging to a kadam branch carried away by a stream).—Hāla, 37.¹ The Sanskrit lexicographers give a $\sqrt{\text{चुर्छ}}$ “to cover,” but no instances of its use. The reversed form *dubb* is also in use in Prakrit, as in the quotation

¹ *Buddai* = *masjati*.—Pischel, Hem. iv. 101.

from Mr. 346, given under खोड़ above, where the speaker is a Chandāla or man of the lowest caste, who may be held to speak a low form of Apabhranṣa. It is perhaps another of those Aryan roots which Sanskrit has rejected. The classical language uses instead *masy*, Latin *mergere*.

H. भेट, भेट *a*, “to meet” (to join any one), भेड़ *a*, “to close, shut,” P. भेद, S. भेट and भीड़, G. भेट, M. भिड़, both *a* and *u*, B. भेट, भेड़, O. भेट; and H. भिड़ “to stand close to, to be crowded,” P. *id.*, S. G. *id.*, M. भेट, B. भिड़ “to approach near to,” O. भिड़ “to be tight.” The general idea is that of closeness or a crowded state. There is also a substantive भीड़ “a crowd.” From the meaning I was led to suppose (Vol. I. p. 176) a derivation from a Sanskrit p.p.p. अभ्यर्ष “near,” which, however, has been disputed. The question must for the present be left undecided.

H. भेट “to efface,” P. S. *id.*, and more common H. भिट *u*, “to be effaced, to fail, wear out” (as a writing or engraving), and so in all. Of this stem, all that can be said is, that it is probably connected with मृष्ट “rubbed,” p.p.p. of √ मृश्, though one would expect a Pr. भिट्टु or मुट्टु, and H. भीट. There are two other stems ending in ट, which present nearly the same difficulty, viz.:

H. पिट “to be beaten,” ऐसा करोगे, तो पिटोगे “If you act thus, you will get a beating,” P. पिढ़, M. पिट, both *a* and *u*, B. and O. पिट *a*, and H. पीट *a*, “to beat,” not in the others. In Prakrit there is पिट्ट “to beat,” पिट्टिच एदं चेह यिक्तुष्वेहि “Having beaten this slave, turn him out” (Mr. 354, again in the mouth of a Chandāla), and पिट्टिदग्नहेष विच पुष्टोवि खोट्टिदव्वं “I must roll about again like a beaten jackass” (Mr. 107). Here, unless this is a non-Sanskritic old Aryan root, we can only refer to पिष्ट “ground, broken,” p.p.p. of √ पिष् “to grind,” but this is hardly satisfactory, as this root has a descendant, H. पीस “to grind,” and पिस *u*, “to be ground.”

H. खेट *u*, “to lie,” “to be in a recumbent posture,” and खिड़ *u*, “to

wallow," P. लेट, स्लिट, S. लेट, G. M. *id.* Probably connected with लोट; but there does not appear to be any Prakrit root to which it can be traced. The nearest Sanskrit root is $\sqrt{\text{लृ}}$ "to lie down;" *lot̪t̪ai* = *svapiti*.—Pischel, *Hem.* iv. 146.

There is next to be noted a small group of stems ending in ण, concerning which also there has been some controversy.

Skr. $\sqrt{\text{क्री}}$ "buy," ix. क्रीणाति and क्रीणीते, Pa. क्रिणाति, Pr. क्रिणर, H. क्रीण, S. विन्ध (is not the व here due to some confusion with Pr. वेणह = यह "take" ?), B. O. विक्र. This is a single verb, the complications occur in the following compound with वि, विक्री "sell," ix. विक्रीणाति, Pa. विक्रिणाति, Pr. विक्रिणर, S. विक्रिण *a*, "to sell," O. विक्र, Gipsy *biknáva*. But in H. विक्र is *a*, "to be sold, to be exposed for sale," as चावल आज सस्ता विक्रता "rice is selling cheap to-day." In M. विक्र is both *a* and *u*, as विक्रेत तसे पिक्रेत "when it is ripe it will sell." So also P. S. विक्र *u*, "to be sold." For the active H. has वेच sometimes pronounced वेच "to sell," as आज चावल वेचता "he is selling rice to-day." P. वेच, G. वेच, B. वेच. When we remember that all verbs are prone to take the forms of the Bhū type, it is intelligible that विक्र should mean both "to sell" *a*, and "to be sold" *u*, for the Paras-mai of the Bhū form would be विक्रयति, and the Atmane विक्रयते, and the final syllable being rejected as in $\sqrt{\text{भी}}$ and $\sqrt{\text{ही}}$ mentioned above, the stem resulting in both cases would be विक्र. S. and Gipsy have retained the ण of the Pr. विक्रिणर. But whence comes the ण in वेच?

H. लेंच, commonly pronounced लेच "to pull, drag," is a similar word. P. लिच and लिंज, G. M. लेंच, B. लेच and लेच, O. *id.* Also H. लिच *u*, "to be dragged," B. लिच, लिच "to be dragged or distorted (the face), to grin, make faces, writhe," M. लिच. From the meaning we are led to think of Sanskrit $\sqrt{\text{ह्रष्ट}}$ "to drag," and although this root has been shown to have given rise to another pair of verbs *kayh* and *kārh*, and in composition to *ni-kal* and *ni-kāl*, yet it is not impossible that, used

in a different sense, it may have originated another set of words like *khēch* and its congeners.¹

H. पहुँच “to arrive” n., written in various ways as पहुँच, पहुच, पहुँच, P. पहुँच, S. पहुँच, G. पोहुँच, पोच, M. *id.*, B. पहुँच or पहुँच, O. पहुच. In the dialects are some curious forms, as Marwari पुँच and पुँच, which also occurs in Chand, and in Nepali. Chand uses also a form पहूँ, as दिव दोय मंस बीके पहूँत ॥ “In two days one easily arrives (there).” Pr. R. i. 175. In Old-Gujarati also there is a verb पहोत, e.g. तठ वहे नारदने चे वस्ताव भाव न पहोतो “Says Nala to Nārada, this story does not arrive at mind” (*i.e.* is not probable).—*Premānand Bhat*, in K. D. ii. 74. S. पहुँचयु has p.p.p. पहुतो, which latter looks as if it were from प्र + सृप, but this will not account for the च. Hoernle (Ind. Ant. i. 358) derives this word from the old Hindi adverb पहुँ “near,” and चार “make,” assuming a change of च into च; but though this change occurs in the ancient languages, there are only very few and doubtful traces of its existence in mediæval or modern times, and I do not think we can safely base any argument upon so rare a process. Hoernle goes so far as to consider H. पुकार “to call,” as the causal of पुँच, which he says was (or must have been) anciently पुँच. There is another possible derivation from Skr. प्राप्तुर्य “a guest,” which becomes in H. पाप्तना, but this fails to explain the final च.

Some light may perhaps be thrown on the subject by some stems in the moderns ending in च, for as च arises from द + च, so च arises from त + च (Vol. I. p. 326). Thus :

H. भेद a, “send,” P. *id.* Here we have Skr. √ भिद् “cleave,” “separate.” Causal भेदयति, which would make a passive भेदते “he is made to separate,” *i.e.* “he is sent away.” If we take the active causal as the origin of this word, we must admit an elision of the vowel between *d*

¹ See note to *Kṛṣṇa* in § 20. The cognate verb *śinchnā* is also in use in the moderns.

and *y*; or, taking the simple passive भिषते, we may assume that there was a neuter भिष “to be sent,” from which the active भेष “to send,” has been formed; *bhij*, however, is not found.

H. वज्ज *n*, “to sound,” P. *id.*, S. वज्ज and वज्ज, G. वज्ज, M. वाज्ज, B. *id.* Also H. वाज्ज *a*, “to play (music),” and *n*, “to sound.” Probably from Skr. √ वह् “speak,” causal वाहयति, Pa. वह्नति and वह्नेति, the passive of the causal is Skr. वाहते, Pa. वज्जति “to be beaten,” i.e. “to be caused to speak,” as *vajjanti bheriyo* “drums are beaten.” Hence the modern *baj*. The short form *baj* is apparently due to analogy.

§ 23. It is the business of the lexicographer, rather than of the grammarian, to work out the derivations of all the verbs in these languages, and even he would probably find the task one of insuperable difficulty in the present elementary state of our knowledge. It is hoped that the examples and illustrations given above will have enabled the reader to gain some insight into the general principles which have governed the modern languages in the process of forming their verbal stems. To conclude this part of the subject, I will now point out what seem to me to be the laws deducible from the examples above given, and from many others which, to avoid prolixity, I have not cited.

Single neuter stems are derived (i) from the Prakrit present tense of Sanskrit neuter verbs, or (ii) from the Prakrit passive past participle, or (iii) Prakrit has assumed one form for all parts of the verb, which form has been handed down to the modern languages almost, if not entirely, unchanged. Types of these three processes respectively are *ho*, *baith*, and *uth*.

Single active stems are formed from the Prakrit present of active verbs, and in cases where the verb in Sanskrit is not conjugated on the Bhū type, Prakrit usually, and the moderns always, adopt the Bhū type. Here, also, Prakrit has occasionally taken one form of root and used it throughout, and

the moderns have followed the Prakrit. Types of these classes are *parh*, *kar*, and *ghen*.

In the double verbs two leading processes are observable. Where the root is conjugated actively, or is active in meaning in the ancient languages, the modern active is derived from it, and in that case the modern neuter is derived from the Prakrit form of the Sanskrit passive, as in *labhanu*, *lahanu*, or as *chhor*, *chhut*. Where the ancient root is neuter, the modern neuter is derived from it, and in this case the active is derived from the ancient causal, as in *tut*, *tor*, or *mar*, *mâr*.

These rules, if further research should eventually confirm them, do not provide for every modern verbal stem, as there are many whose origin is obscure and doubtful. It is highly probable that as we come to know more about these languages, we shall find out other processes which will throw light upon the method of formation of many now obscure stems.

It should here also be noted that even where the same stem occurs in the same, or nearly the same, *form* in all the languages, it is not used in the same *phase* in all. Marathi and Sindhi have different sets of terminations for neuter and active, so that the fact of the neuter and active stem being the same creates no difficulty, the distinction of meaning being shown by the terminations. Thus in M. गाठ, if treated as a neuter, would be conjugated thus: Present *gânthato*, Past *gânthald* Future *gânthel*, etc.; but if as an active, thus: Present *gânthito*, Past *gânthilen*, Future *gânthil*. In this language, therefore, we often find a verb used either as active or neuter; while in Hindi, which has one set of terminations for all stems, the difference between active and neuter can only be marked by the stem. In several rustic dialects of Hindi, however, and in the mediæval poets, we often find the neuter verb with a long vowel, but confusion is avoided by giving to the active verb the terminations of the causal, thus बढ़ाना “to grow big,” “increase,” makes its active बढ़ाना “to make big,” and rustic and

poetical Hindi often uses बाढ़ना for the neuter, as ऐसो देव प्रकट गोवर्धन । बाके पूजे बाढ़ि गोधन ॥ “Such a god is manifest in Govardhana, from the worship of whom wealth of cattle *increases*.”—S.S. *Govardhanlila*, ii. 15, *et passim*. So also बाढ़त बिहून मृगालक सूत ॥ “It *grows* like the threads of the lotus.”—Padm. This subject will be more fully discussed under the causal.

§ 24. Gujarati, as will have been noticed in the examples given in the last section, often wants the neuter stem with the short vowel, but has in its place a form in which *a* is added to the stem, the included vowel of which is short. This form is not incorrectly treated by some grammarians as the ordinary passive of the language. It should, however, in strictness, be recognized as the passive intransitive (that form marked —1 in the scale, § 10).¹ The rules for its formation are simple, in stems, whether neuter or active, having *a* as the included vowel, it is shortened to *a*, as—

बाच “read,”	बंचा “be read.”
बाक “mark, test.”	बंका “be tested.”
सामळ “hear,”	संमळा “be heard.”

The shortening does not always take place when the included vowel is *ɛ* or *ü*, though from the way in which short and long vowels are used indiscriminately in Gujarati, it is not safe to lay down a hard and fast rule on this point, thus—

शीख “learn,”	शीखा (शिखा) “be learnt.”
शीव “sew,”	शीवा (शिवा) “be sewn.”

Where the stem ends in a vowel, *h* is inserted to prevent hiatus, as—

नहा “wash,”	नह्या “be washed.”
खा “eat,”	ख्या “be eaten.”
विहीरी “fear,”	विह्यीरा “be feared.”

¹ Vans Taylor, Gujarati Grammar, p. 81, from which most of the following remarks are borrowed, though I diverge from him in some points in which his views seem to be open to correction.

With regard to the meaning and method of using this phase, it appears that its construction resembles that of the neuter, while it implies either simple passiveness, habit, or power. As a simple passive, रामकी रावण मरायो “Rāvana was killed by Rāma,” जा खेतर भाँ की बवादु “In this field seed has been sown;” as expressing habit, एवुं कहेपाय दे खर्द “thus it is correctly said,” i.e. “this is the correct way of expressing it;” जा छोबरो मूर्ख जायायदे “this boy is (usually) thought to be stupid;” as expressing power or fitness, तेनाथी चकाय नहीं “he cannot walk,” literally “by him it is not walked;” राजा थी अचाय कराय नहि “a king cannot (or must not) do injustice;” बूँदो चभडायो माटे एवुं पाथी पीदाय नहि “the well has become impure, therefore its water is not drunk.” Some of the words which take this form are, to all intents and purposes, simple neutrals in meaning, like *abhadayo* in the sentence just quoted, which means “to be ceremonially impure,” and points back to a Sanskrit denominative, as though from जा “not,” and भद्र “good,” there had been formed a verb जभद्रायते “it is not good.” So also वपरादु “to be used,” “to be in use,” as एक जर्द जा जे प्रत्यय वपराय दे “two affixes are in use with one meaning,” postulates from व्यापार, a denominative व्यापारायते, or perhaps the causal of वि + जा + पु = व्यापारयति. This seems to be the real origin of this phase, though some would derive it from a form of the Prakrit passive. At any rate, the two stems just quoted (and there are several others of the same kind) look more like denominatives than anything else, though in others this form inclines more to the passive signification, as भीमक सुता दुं यद्दन सुधाकर देखीनि शोभाय । चक्रमा तो चीष पासी आमाँ संताय ॥ “Having seen the moon-like face of the daughter of Bhimaka in its beauty—The moon wasted away, having hidden itself in the clouds.”—Premānand in K.-D. ii. 74. Here शोभा is “to be beautiful,” and looks like a denominative, but संताय has more of a passive or reflexive meaning, “to be hidden,” “to hide oneself.” Again, दस्यंती दुं चदर देखी

मुखायुं चरोवर “Seeing the belly of Damayanti, the lake dried up,” (*ib.* ii. 75), literally “was dried up.” So also चर चारयुं लारे कूपो खोदावे ए चमि केन चोक्याय। “When the house has caught (fire), he has a well dug, how can this fire be put out?” —K.-D. i. 184.¹ The verb चोक्या is also written होक्ता, and is probably the same as O. चोक्ता “to descend, alight,” M. चोहक्त “to trickle, flow down,” which I take to be from चप + क्तु = चपसरति, Pr. चोक्त्यार (Māgadhi), and with change of क्तु to ह्तु = चोहक्त. It is used in the sense of removing oneself, thus: चते के चोक्याध “ho there! get out of the way!” (Mr. 210), and causal चोक्यादिता मए शच्चा “I have got the cart out of the way,” (*ib.* 211) = Skr. चपसारिता. This phrase is conjugated throughout all the tenses, thus खोवायुं “to be lost.” Present खोवाए “he is lost,” Future खोवाणे “he will be lost,” Preterite खोवाओ, खोवायो, or खोवाएको के “he has been lost,” and in active verbs it is used in the Bhava-prayoga, as a sort of potential, as तेनाथी छोडाय “he can loose,” तेनाथी छोडायो “he could loose,” तेनाथी छोडाणे “he will be able to loose.”

As to the other languages, a similar form is found in the Bhojpuri dialect of Hindi, used as a simple passive, as पकड “seize,” पकडा “be seized,” as हम पकडाइत वा “I am being seized.” In this dialect, however, there are signs, as will be shown further on, of a passive similar to that in use in classical Hindi. In the old Maithil dialect of Bidyāpati, which is transitional between eastern Hindi and Bengali, this form is found; thus, सिकता जल खेले चलहि गुकायल “As water poured out on the ground is dried up.”—Pad. 984. धरणी खोटायल गोकुलघांद। “(He who is) the moon of Gokul *rolled himself* on the earth.”—P.K.S. 77. बगु रंदीवर पवने पेसिल चलि भरे उखटाय। “As a lotus pressed down by the wind is *tilted* by the weight of bees” (var. lect. भुरि = by a swarm).—Pad. 1352.

¹ This is equivalent in meaning to our English saying, “When the steed is stolen, *but the stable door.*”

There seems to be some difficulty in deducing this form from a Prakrit passive. One of the methods in which the passive in Prakrit is formed is by resolving the *y* of Sanskrit into *ta* or *ia*, Skr. खाते = Pr. खारैच्छि; and it is supposed that this ई has become ए, and subsequently आ, but no instances of intermediate forms are found; it would seem, therefore, more correct to suppose that this form originates from the causal of Sanskrit in those instances where the causal characteristics are used to form denominatives, and has from them been extended to other verbs. Neither explanation, however, is quite satisfactory, and the question is one which must be left for further research.

§ 25. The regular Passive (phase — 2) is found only in Sindhi, Panjabi, and in some rustic dialects of Hindi. It arises from the Prakrit passive in *ijja* (Var. viii. 58, 59). Thus Skr. *grūyate* = *sunijjai*, *gamyate* = *gamijjai*, *hasyate* = *hasijjai*. In Sindhi the passive is formed by adding ए or आ to the neuter or active stem.¹ Thus—

पूरणु “to bury,” Passive पूर्णणु “to be buried.”
घटणु “to lessen,” „ घटिजणु “to be lessened.”

A passive is also made from causal stems, as—

विचारणु “to lose,” Passive विचारणु “to be lost.”

Here, also, we find denominatives which have no corresponding active form, and have scarcely a passive sense, as उखंडियणु “to long for,” where the causal termination used in Sanskrit for denominatives appears to have been confused with the *ijja* of the passive. Thus Skr. उखंड “longing,” makes a verb उखंडयति “to long for,” whence the Sindhi *ukhandijanu*. So also उखंडियणु “to be entangled,” which seems to be from Skr. उखुस, or उखुरि “a finger,” whence we may suppose a verb

¹ Trumpp, Sindhi Grammar, p. 258.

ज्ञुरथति “to be intertwined (like the fingers of clasped hands);” उमिर्वतु “to be angry,” from उमर् “anger,” Skr. उमर् “uproar,” of which the denominative would be उमरवति.

In cases where the vowel of the active stem is long in the imperative, but shortened in the infinitive, the passive retains the long vowel. Thus

पीउ “drink thou,” पिच्छु “to drink,” पीच्छु “to be drunk.”

पूउ “thread thou,” पुच्छु “to thread,” पुह्यतु “to be threaded.”

धोउ “wash thou,” धुच्छु “to wash,” धोह्यतु “to be washed.”

A similarly formed passive is used in the Marwāri dialect of Hindi, spoken west of the Aravalli hills towards Jodhpur, and thus not very far from Sindh. Instances are—

करणो “to do,” करीजणो “to be done.”

खावणो “to eat,” खवीजणो “to be eaten.”

खेणो “to take,” खरीजणो “to be taken.”

देणो “to give,” दिरीजणो “to be given.”

आवणो “to come,” अवीजणो “to be come.”

Thus they say मैं सु खवीजि नहीं = H. मुझ से आया नहीं आता “by me it is not come,” i.e. “I am not coming.” आं सु खवीजिलो नहीं = H. तुम से नहीं खाया जायगा “by you it will not be eaten,” i.e. “you will not (be able to) eat it.” This passive construction is frequent in the Indian languages, but usually with the negative expressing that the speaker is unable or unwilling to do a thing.¹ The insertion of त् instead of त् in जे and दे is peculiar and unaccountable.

Punjabi also has a synthetical passive, though rarely used. It is formed by adding त् to the root, and is probably derived from that form of the Prakrit passive which ends in *ta*, as

¹ I have to thank Mr. Kellogg, of Allahabad, author of the best, if not of the only really good Hindi Grammar, for communicating this form to me in a letter. I was previously unaware of it.

mentioned above. This form of the passive is only used in a few tenses, thus मारना “to beat,” Passive present मै मारीदा “I am beaten,” Future मैं मारीजाना “I shall be beaten,” Potential (old present) मैं मारीजा “I may be beaten.”

With these exceptions, there is no synthetic form for the passive in the modern languages. This phase is usually formed by an analytical process. It is not much used, the construction of sentences being more frequently reversed, so as to make the verb active. The large number of neuter verbs also renders a passive for the most part unnecessary. It does exist, however, and is formed by adding the verb जा “to go,” to the past participle of the passive, जा doing all the conjugational work, and the participle merely varying for number and gender.

Thus from मार “beat,” H. Sing. मारा जाना “to be beaten” m., जारी जाना f., Plur. मारे जाना m., मारीं जाना f., P. मारिजा जाना m., मारी f., Plur. मारे m., मारीजा f. Gujarati also uses this method side by side with the passive intransitive, as मार्यो जतुं “to be beaten,” with the participle varied for gender and number as in the others. M. मारिजा जाणे, B. मारा जाइते, O. मारा जिवा. In these two last the participle does not vary for gender or number.

Occasionally in G. and M. a passive is formed by adding the substantive verb to the past participle, thus M. गाई बांधकी होती “the cow was tied,” and G. यंथ बद्यो हे “the book is made;” such a construction would in the other languages be incorrect, or, if used at all, would have a different meaning altogether.

The use of जाना “to go,” to form a passive, seems somewhat unnatural; होना “to be,” would occur as the most fitting verb for this purpose. I am tempted to hazard a conjecture that the use of जाना in this way has arisen from the Prakrit passive form in *ijja*. This, as we have seen above, has given a regular

passive to Sindhi and Marwari, and it seems possible that the masses who had quite forgotten, or had never known, the meaning of the added *j*, may unconsciously have glided into the practice of confounding it with the *ा* of the common word *आ*, which would lead them to consider the verbal stem preceding it as a passive participle. Thus a form मारिए “he is beaten,” would easily pass into मारा आए, as in modern Hindi. The process must, of course, have been unconscious, as all such processes are, but the supposition does not involve a more violent twisting of words and meanings than many others which are better supported by actual facts.

The non-Aryan party have something to say on this head.¹ They point out that the Dravidian languages, like our seven, largely avoid the use of the passive by having recourse to neuter verbs, and that with them, as with us, the neuter is often only another form of the same root as the active. Indeed, the similarity in this respect is very striking, the process is, to a great extent, the same in both groups, though the means employed are different. The passive does not, strictly speaking, occur in the Dravidian languages; a clumsy effort is sometimes made to produce one, by adding the verb *padu* “to happen” (Sanskrit पा॒त्, modern Aryan पा॒द्) to an infinitive or noun of quality. This process, however, is as strained and foreign to elegant speech as the construction with *jā* is in the Aryan group. It appears, also, that the verb *poyu* “to go,” is also used in Tamil to form a passive, as also a verb meaning “to eat,” which latter is parallel to our North-Indian expression मार स्वाना “to eat a beating” = “to be beaten.” In this, as in so many other instances of alleged non-Aryan influence, the known facts do not justify us in saying more than that there is a resemblance between the two groups of languages, but that it is not clear which borrowed the process, or whether it was ever

¹ Caldwell, pp. 353, 364 (first edition).

borrowed at all. There is no reason why it should not have grown up simultaneously and naturally in both families.

§ 26. We now come to the Causal, an important and much used phase of the verb. Sanskrit forms the causal by adding the syllable *aya* to the root, which often also takes *guna* or *vṛiddhi*, $\sqrt{अ}$ "do," causal कार्यति. There is, however, in Sanskrit a small class of verbs which form the causal by inserting ए between the root and the characteristic *aya*. These are principally roots ending in a vowel; but in Pali and the Prakrits the form of the causal in ए has been extended to a very large number of stems, in fact to nearly every verb in those languages. In Pali, however, its use is optional, thus $\sqrt{पच्}$ "cook," causal *pācheti*, *pāchayati*, *pāchāpeti*, *pāchāpayati*.¹ In Prakrit, also, there are the two processes, by the first of which the *aya* of Sanskrit becomes *e*, thus कार्यति = Pr. कारेत्, हासयति = हासेत् (Var. vii. 26), and by the second the inserted ए is softened to ए, thus giving करावेत् or कारावेत् (*ib.* 27). It is from this form, and not from *aya*, as I erroneously supposed in Vol. I. p. 20, that the modern causal arises. Even in Prakrit the *e* in *kārāvēi* is frequently omitted, as it is also in *kārei*, and we find such forms as *kārai*, *tārai*, side by side with *kārāvai* (Weber, *Hala*, p. 60), so that there remains only ए for the modern causal.

Among the modern languages Marathi stands alone in respect of its causal, and, as in so many other points, exhibits a hesitation and confusion which confirm the impression of its being a backward language which has not so thoroughly emancipated itself from the Prakrit stage as the others. Whereas these latter have passed through the period in which rival forms conflicted for the mastery, and have definitely settled upon one type to be used universally, the former pre-

¹ Kaccāyana, Senart, *Journal Asiatique*, vol. xvii. p. 436.

sents us with several alternative suffixes, none of which appears to have obtained undisputed prominence. The authorities for Marathi consist of the classical writers, the one dictionary-maker, Molesworth, and a host of grammarians, all of whom differ among themselves, so that one is driven to ask, "who shall decide when doctors disagree?"

The competing forms are : *ava*, *iva*, *ta*, *avi*, *dvā*, *dvī*, and one sees at a glance that they are all derived from one source, the causal with *u*, modified in Prakrit to *u*. The difficulty lies in the vowels. Where one authority gives a causal in *ava* to a particular verb, another makes the causal of that same verb by adding *iva*, and so on. Stevenson (Marathi Grammar, p. 87) teaches that *ava* is the ordinary form, as *basanen* "to sit," *basavanen* "to seat." This type, however, he adds, is peculiar to the Konkan or lowlands along the coast; in the Dakhin or centre table land above the passes the form *iva* is more used, as *karanen* "to do," *karivanen* "to cause to do." A third form *avi* is said to be "of a middle class," and not characteristic of either dialect, as *karavinen*. It is to be noted here that the causal suffix, strictly speaking, ends with the *v*, and the vowels that follow this letter may fairly be regarded as mere junction vowels, used to add the terminations to the stem. In those of the cognate languages which use *ā* as the causal suffix, the junction vowel used is either *i*, as B. *kard-i-te*, O. *kard-i-bā*, S. *kard-i-nu*, or *u*, as Old-H. *kard-u-nā*, P. *kard-u-nā*, or hardened to *ra*, as G. *kard-ra-vun*. Dismissing, then, the final vowel as unconnected with the suffix, we get for Marathi four types, *av*, *dv*, *iv*, *tv*. Of these four *dv* approaches most closely to the Prakrit, and may therefore be regarded as the original type from which, by a shortening of the vowel, comes *av*, which, all things considered, is perhaps the most common and regular; a further weakening of the vowel produces *iv*; and the fourth form, *tv*, probably owes its long vowel to the Marathi habit of lengthening vowels at the end of a word, or

in a syllable, where the stress or accent falls. Thus all four forms may be used, as

करें “to do,” करवें, करावें, कर्त्तव्यें, करोवें; also करविए, and करीविए “to cause to do.”¹

Causals may be formed from every verb in the language, whether neuter, active, active or passive intransitive. The meaning of the causal differs, of course, according to that of the simple verb.

Those formed from simple neuters or active intransitives are generally merely actives in sense, as

कृषि “sit,”	कृषिव “seat.”
मिळू “meet,”	मिळव (junction vowel ए) “mix.”
निष्पाव “sleep,”	निष्पाव “put to sleep,” “soothe.”

Those from actives are causal in meaning, as

मार “strike,”	मारव “cause to strike.”
शिक्षा “teach,”	शिक्षव “cause to teach.”

Those from passive intransitives are passive causals, as

फिर “turn” (i.e. be turned),	फिरव “cause to be turned.”
कट “be cut,”	कटव, कटाव “cause to be cut.”

Simple roots ending in vowels insert a *v* between the stem and the suffix to avoid hiatus, as

खा “eat,”	खावव (junction vowel ए) “cause to eat.”
-----------	---

So also with roots ending in ए, as

लिह “write,”	लिहवव “cause to write.”
--------------	-------------------------

The various forms of the causal suffix in Marathi may be regarded as types of a stage of transition which the other lan-

¹ Godbole's Marathi Grammar, p. 102, § 279.

guages have passed by. The following are examples of the causal in these latter :

लिख "write," H.P.B.O.S. **लिखा** "cause to write," (H.Pres. *likhdtā*, Pret. *likhdyā*, Aor. *likhāe*, or *likhdy*, or *likhāe*.)

पठ "read," *id.* **पठा** "cause to read."

सुन "hear," *id.* **सुना** "cause to hear."

In Hindi, as in the other languages, the causal of a neuter verb is, in effect, nothing more than an active, as

बना "be made," **बनाना** "make."

बोलना "speak," **बुलाना** "call" (i.e. "cause to speak.")

चलना "move," **चलाना** "drive."

आगना "be awake," **आगाना** "awaken."

उठना "rise," **उठाना** "raise."

पकना "be cooked," **पकाना** "cook."

So also in the case of double verbs given in §§ 20, 21, the active form, with long vowel in the stem syllable, may be regarded as a causal. In fact, it might be said, looking at the matter with reference to meaning, that the modern languages have two ways of forming the causal, one in which the short vowel of the stem is lengthened, the other in which *ā* or some other suffix is added. Looking at it in another way with reference to form, the division which I have adopted commends itself, the forms with a long vowel in the stem being regarded as actives, those with the added syllable as causals. In point of derivation, however, both forms are causals. There is a wonderful, though unconscious, economy in our languages ; where Prakrit has more types than one for the same phase of a verb, the modern languages retain them all, but give to each a different meaning. For instance, Prakrit has three types for the passive, one in which the final consonant of the stem is doubled by absorption of the *ṇ* of Skr. as *gamyate* = *gammaī*,

a second in *ta*, as *gamyate=gamtadi*, and a third in *ijja*, as *gamyate=gamijjadi*. The first of these types, having lost whatever might remind the speaker of its passive character, has been adopted in the modern languages as the form of the simple neuter verb, the second survives in the Panjabi passive, as *māridā=mārtadi*, the third in the Sindhi and Marwari passive given in § 25. So, also, it seems to me that the two types of the Prakrit causal have been separately utilized; that which corresponds to the Sanskrit type in *aya* with long or guna vowel in the stem, has become in the moderns an active verb, as *hārayati=hāreī=hār*; *trotyayati=toreī=tor*; while that which takes the ए causal is preserved as the ordinary causal of the moderns, as *kārayati (karāpayati)=karārei=kard*.

Often, however, both forms exist together, and there is little or no apparent distinction between them; thus from **फटना** are made both **फाटना** and **फटना**, from **हरना** are made **हारना** and **हरना**, and so in many other instances.

The causal, properly so called, namely, that with the suffix *ā*, *āv*, etc., has always a short vowel in the stem syllable, except in a few instances where the stem vowel is *vṛiddhi*, in which case it is sometimes retained. Thus in the double verbs the causal suffix may be regarded as added to the neuter form, as in

NEUTER.	ACTIVE.	CAUSAL.
तप	ताव	तपा
भुष	घोष	घुषा

In such cases, however, we more commonly find the double or passive causal.

Single verbs with a long or guna stem-vowel have causals with the corresponding short or simple vowel, as in the examples **बोखना** and **बुखना**, **आगना** and **अगना** given above.

Verbs whose simple stems end in a vowel insert a semivowel before the termination of the causal, and change the vowel of the stem, if *a*, *i*, or *e*, into *i*, if *ā* or *o*, into *u*. The semivowel

used is sometimes व or व, but more commonly व. Thus, देवा “to take,” विवाहा “to cause to take,” but—

H. देवा “give,”	दिव्याना “cause to give.”
वीवा “live,”	विव्याना “cause to live.”
पीवा “drink,”	पिव्याना “give to drink.”
खावा “eat,”	विख्याना “feed.”
धोवा “wash,”	धुख्याना “cause to wash.”
सोवा “sleep,”	सुख्याना “put to sleep.”
रोवा “weep,”	रुख्याना “make to weep.”

In a few cases of stems ending in व, or in aspirates, the व is optionally inserted, as

H. वहना “say,”	वहाना	and वहस्याना “cause to say,” “be called.”
देखना “see,”	दिखाना	„ दिखस्याना “show.”
सीखना “learn,”	सिखाना	„ सिखस्याना “teach.”
विठना “sit,”	विठाना (or वि०)	„ विठस्याना (वि०) “seat.”

A similar method exists in Sindhi, but with व instead of व, as is customary with that language, as¹

दिव्यु “give,”	दिव्यारणु “cause to give.”
चुप्यु “leak,”	चुप्यारणु “cause to leak.”
विह्यु “sit,”	विहारणु “seat.”
सिख्यु “learn,”	सिखारणु “teach.”
उध्यु “rise,”	उधारणु “raise.”
सुन्ध्यु “sleep,”	सुन्धारणु “put to sleep.”

Here the व is inserted after the causal suffix, and this was probably the method originally in force in Hindi, for we find in the mediæval poets such words as *dikhārnā* “to show,” and even in modern colloquial usage *baithālnā* is quite as common

¹ Trumpp, Sindhi Grammar, p. 256.

as *bithlānd*. Gujarati forms its causal in an analogous way, but uses **ં** instead of **ર**, as

ધાવં “suck,”	ધવાડવું “give suck.”
શીવં “sew,”	શીવાડવું “cause to sew.”
વાગં “sound,”	વગાડવું “strike” (a bell, etc.)

After words ending in a vowel, the suffix takes **ં** to prevent hiatus, and so also after **ણ**, as

ચા (ચણું) “be,”	ચવાડવું “cause to be.”
ખાણું “eat,”	ખવાડવું “feed.”
દેણું “give,”	દેવાડવું “cause to give.”
સેહણું “endure,”	સેહવાડવું “cause to endure.”
કોહણું “rot,”	કોહવાડવું “cause to rot.”

This language, like Hindi, also reverses the position of the long vowel of the causal suffix, and uses such forms as *dhavarādr*, *khavarādv*, with change of **ં** to **ર**.

There is nothing remarkable about the Panjabi causal, which is identical with Old Hindi, merely retaining the junction vowel *u*, as *khilā-u-nā*, *dikhā-u-nā*. In both these languages the old form *āu* has, in a few instances, changed to *o* instead of *ā*, as

ભિગોણા “to wet,” from ભીગણા “to be wet.”
જુદોણા “to drown,” „ જુદણા “to be drowned.”

Bengali and Oriya have only the causal form in *ā* with junction vowel *i*, as B. *kard-i-te*, O. *kard-i-bā*, and use this form in preference to that with the long stem vowel, even in those causals which are, in meaning, simple actives.

There are thus, independently of the stem with the long or *guna* vowel, which I prefer to treat as an active, two separate systems of forming the causal in the seven languages: one starting from the Prakrit causal in *āre*, and exhibiting the forms *āva*, *ava*, *īva*, *īra*, *āv*, *āu*, *o*, *ā*; the other starting, I know

not whence, but probably from a method in use in early Aryan speech, which has only been preserved by the classical language in a few instances, and exhibiting the forms *ār*, *ād*, *āl*, *ād*, *āl*. Whether these two forms are connected by an interchange between the two semivowels *l* and *v*, is a problem which must remain for future research. Such a connexion is not impossible, and is even, in my opinion, highly probable.

§ 27. The Passive Causal may be also called the double causal. The use of either term depends upon the point of view of the speaker, for whether I say, "I cause Rām to be struck by Shyām," or, "I cause Shyām to strike Rām," the idea is the same. As regards form, the term double causal is more appropriate in some languages. In H. and P. this phrase is constructed by adding to the stem H. वा, P. वाद, in which we should, I think, recognize the syllable *āv* of the single causal shortened, and another *āv* added to it, thus from *sun* "hear," comes causal *sunā*, "cause to hear," "tell," double causal *sunād*,¹ "cause to cause to hear," "cause to tell;" here, as *sunād* is from the fuller form *sunāv*, so *sunād* is from *sunāv+āv=sunav+ā=sunād*. This double or passive causal is in use mostly with neuter and active intransitive stems, whose single causal is naturally an active, as बनाना "be made," बनाना "make," बनवाना "cause to be made." Thus they say, गढ बनाता "The fort is being built;" अवर्द गढ बनाता "The architect is building the fort;" and राजा अवर्द के द्वारा गढ बनवाता "The king is causing the fort to be built by the architect." In this last sentence, and in all similar phrases, the nature of the construction is such that we can only translate it by the passive causal, we could not render "The king causes the architect to build," etc., by बनवाना in any other way than by putting "architect"

¹ Generally, the semivowel in this form is pronounced softly, almost like the English *w*, so that *sunād* would more nearly represent the sound than *sunānd*. The *v*, however, in all Indian languages is a softer sound than our *v*.

in the ablative with द्वारा or से. When we are told, therefore, that this phase means "to cause to do" (the action of a neuter verb), the assertion, though correctly expressing the form, is incorrect as to the meaning; the dictionary-makers here halt between two opinions. Thus

उठ "rise," उठा "raise" (i.e. "cause to rise"), उठवा "cause to be raised" (i.e. "cause A to cause B to rise").

कट "be cut," काट "cut," कटवा "cause to cut."

खुल "be open," खोल "open," खुलवा "cause to open."

In double verbs, like those just quoted, however, the single causal in *ा* may be used, as कटा "cause to cut." As a general rule, the exact meaning of stems in this phase must be gathered from the sentence in which they are used.

Sindhi makes its double causal by inserting *rd* (Trumpp, 257), as

विर्च "be weary," विर्चा "make weary,tire," विर्चारा "cause to make weary."

चा "wound," चारा "cause to wound," चारारा "cause to cause to wound, or cause (another) to be wounded."

Stack instances also passive causals formed on the same model as ordinary passives, thus

सरु "be on fire," सारु "burn," सार्हा "cause to burn," सार्हारु "be caused to be burnt."

One example given by him shows a full range of phases, as धापणु "to be sucked, to issue" (as milk from the breast), neuter; धारणु "to suck the breast," active; धारवणु "to be sucked," pass.; धापिवणु "to give suck," neut. pass.; धारारणु "to suckle," caus.; धारारवणु "to be suckled," pass. caus.;

धाराराह्यु “to cause (another) to suckle,” double caus.; धाराराहव्यु “to cause to be suckled by another,” double pass. caus. The whole of these forms, however, are rarely found in one verbal stem. The double causal is common enough, thus from the causals mentioned in the last section are derived double causals—

सुन्हारह्यु “to put to sleep,” सुन्हाराह्यु “to cause to put to sleep.”

उचारह्यु “to raise,” उचाराह्यु “to cause to raise” (H. उठवाना).

§ 28. Although the suffixed syllables shown in § 26 generally and regularly indicate the causal phase, yet there are numerous verbs having this suffix which are neuter, active intransitive, or passive intransitive. As mentioned in § 11, these stems are probably built on the model of Sanskrit denominatives, and owe their long vowel to the *aya* or *āya* of that form. Hence they come to resemble in form modern causals.

In Sindhi these stems have a development peculiar to that language, and have a corresponding active phase like the double stems mentioned in § 19. Trumpp gives (p. 252, *et seqq.*) the following examples :

NEUTER.	ACTIVE.
उस्त्रामणु “to be extinguished,”	उस्त्राह्यु “to extinguish.”
उड्हामणु “to fly,”	उड्हाह्यु “to make fly, to spend.”
आपणु } “to be born,”	आण्यु “to bring forth.”
जमणु }	
द्रापणु “to be satiated,”	द्राह्यु “to satiate.”
खामणु “to be on fire,”	खाह्यु “to burn.”
मापणु } “to be contained,”	माह्यु “to contain.”
मामणु }	
विहामणु “to be passed, to pass” (as time),	विहाह्यु “to pass the time.”
हपामणु “to grow less,”	हपाह्यु “to lessen.”

In this group the neuter stems have the type *āpa* and *āma*, which, if we regard them as derived from the Prakrit type *ābe* of the causal, will appear as respectively a hardening and a softening of the *b* of Prakrit. In some cases the neuter form is clearly derived from the older causal, as in **माहृण्** “to contain,” rather, “to go into,” Skr. $\sqrt{मा}$ “to measure;” but **मापृण्**, Skr. caus. **मापयति** “to cause to measure,” where, by a natural inversion of the sense, the causal has become neuter. In the case of **आपृण्** the process by which the meaning has been arrived at from Sanskrit $\sqrt{अृण्}$ is less clear. The other stems are also obscure, and I possess no data on which to establish any satisfactory explanation.

Sindhi stands alone in respect of this group; Hindi and Panjabi have a number of neuter stems with causal terminations, which stand on a different footing, and recall by their meaning the Sanskrit denominatives, having no corresponding active forms, as—

H. **स्विसाणा** “to be abashed,” “to shrink away.”

स्विद्याणा “to be worn out.”

स्वज्वाणा “to itch.”

घबराणा “to be agitated,” “to be in fear” P. **घबराउणा**.

घमाणा “to bask in the sun.”

चंच्चाणा “to tremble,” “to be unsteady.” P. *id.*

P. **घरस्साउणा** “to grow soft” (a scar).

कुन्हस्साणा “to wither,” to grow flaccid.” P. *id.*

In words of this class, also, a syllable **ृण्** is often inserted, as

स्विसिद्याणा “to grin.”

P. **स्विसिभाउणा** *id.*

This type is evidently closely connected with the passive of Gujarati and other dialects given in § 24, which I have been led by the considerations here mentioned to regard as a passive

intransitive. It seems also to be connected with the passive intransitive in B. in such passages as राजपुत हवे रूप वर्षे आनाय ॥ “He must be a king’s son, by his appearance and marks (of birth) *it is known.*”—Bhārat, B.-S. 378, where *jāndy* = *jāndē*, “it appears,” “it is evident,” a construction exactly parallel to the Gujarati phrases quoted in § 24.

Marathi has similarly neuters with a causal type, which recall the method of formation of the Sanskrit denominative, inasmuch as they are referred by the grammarians to a nominal origin, thus—

कडका “a cracking or crashing sound;” कडकाविणे “to crack, crash;” कडकावणे “to roar at,” “to make a crashing noise.”

कमता (from Persian کم) “deficient,” कमताविणे “to grow less.”

करकर “a grating sound,” करकराविणे “to grind the teeth.”

कांचा (Skr.) “doubt,” कांचाविणे “to be doubtful.”

—but this may also be formed from the two words कां “why?” कसा “how?” and would thus mean “to why-and-how,” “to hum and ha;” just as they use in Urdu the phrase *کیت و کعل کرنا* “to prevaricate,” literally to make “would that!” and “perhaps.”

A distinction may apparently be drawn in many cases between forms in *āva* and those in *āvi*, the former being rather denominatives, and as such neuter, while the latter are causals. Thus from घोरका “little,” “few,” घोरकाविणे “to grow less,” and घोरकाविणे “to make less,” but the authorities accessible to me are not agreed about this point, and I therefore hesitate to make any definite assertion on the subject. Molesworth gives, for instance, डरकाविणे *n*, “to bellow,” “bluster,” and डरकाविणे “to frighten by bellowing;” also डरावणी “the act of roaring at,” from डराविणे or डरविणे “to intimidate,” where

the *i* of the infinitive seems to be represented by *a* in the noun.

On the other hand, the close connexion of these neuters with the passive type is seen in S., where the passive characteristic रूप is used, according to Stack, convertibly with the neuter, having the short vowel. Thus द्राहयु or द्राह्ययु “to be satiated;” while there are also verbs of two forms, one with the neuter type, the other with the causal type, but both having a neuter sense, as द्विरयु and द्विराहयु “to grow loose or slack.”

Further examples are—

मृपयु and मृपिययु “to grow less;” also मृपामयु “to decrease.”

मृकाहयु and मृकिययु “to fade,” “tarnish.”

माहयु and माह्ययु “to be contained in.”

It is not certain how far later and better scholars like Trumpp would confirm the accuracy of Stack's definition. He seems to be somewhat inaccurate and careless in drawing the distinction between the various phases of the verb.

§ 29. Secondary verbs are not so numerous as secondary nouns, and those that exist have, for the most part, a familiar or trivial meaning. They are formed by the addition of a syllable to the verbal stem, or to a noun. This latter feature is especially common in H. verbs formed from feminine nouns in *aka* (Vol. II. p. 31), thus Behari Lâl.

कुटी न शिशुता की मृष्टक मृष्टकी योग्य चंग ।

“The splendour of childhood has not ceased, (yet) youth shines in the limbs.”—Sata. 17.

Here the substantive मृष्टक “glitter,” “splendour” (probably formed from √ रूप), gives rise to a verb मृष्टकना “to shine.” Similarly all the nouns quoted in the passage referred to in Vol. II. have verbs formed from them as there stated. It is un-

necessary to give a list of them, and it may be here observed that in languages which, like English, have advanced far into the analytical stage, great freedom of formation exists, so that many words may be used either as nouns or verbs. Many nouns have, in common usage, verbal terminations added to them, and thus become verbs. We see constantly in modern English, French, and German, new verbs thus formed, as, for instance, by adding *-ise*, *-iser*, or *-isieren*, as *colonise*, *coloniser*, *colonisieren*, several of which have not found their way into dictionaries. The same is the case with our Indian languages, and it is impossible here to follow or set forth all these constantly arising innovations. Those which have received the sanction of literature will be found in the dictionaries, and many more will probably be admitted to the dictionaries of the future, if the authors of those works are wise enough to keep pace with the actual growth of language, and do not permit an overstrained purism to prohibit them from truly recording the language as it exists in their day.

I will content myself with giving a few examples of this class of verbs from Marathi, which, as I have before noticed, is very rich in forms of this kind. This language has secondary stems formed by the addition of घट, घट, घाट, घड, घळ, घळ, घर, a series the items of which seem to indicate a progressive softening from some earlier type. Thus—

घासणे “to rub” (Skr. √ घृष्), secondary stems घसटणे “rub,” घसरणे “slip,” घसवटणे (a potential form) “graze the skin,” “be practised in” (an art or science), घसारुणे “scour” (pots), घासटणे *a*, “rub off, deface,” *n*, “be rubbed,” “be despoiled of.” Analogous is H. घसीटणा “drag.”

चुबणे “to sink” (rarely used), चुबणे, चुम०, चुम०, “to splash about in the water,” चुबकणे *id.*, चुबकविणे “to plunge into water,” (causal) चुबकळणे “to dip.”

चांच “place,” चांगारणे “to arrange.”

चाप “pat,” चापटणे “to pat,” चापलणे “to back water,” “to steady a vessel by short strokes of the oars while working the sails.”

दंड “stick,” दंडणे “to press, punish,” दंडपणे “to compress,” दंडावणे “to stiffen,” compare B. चांडाइते “to stand up.”

Materials are, unfortunately, deficient, so that in the present state of research, no thorough analysis can be made. Nor can any definite separation into classes be effected. As so many verbs of this kind, however, are derived from nouns, the course to be pursued would probably be to affiliate each group of verbs to that formation of nouns with which it corresponds, verbs which add ण to the primary stem being regarded as formed from nouns in ण, and so on. In this method no further explanation is required for secondary verbs, as the origin of the affirmative syllable has been explained under the noun. Thus the secondary verbs, whose added syllable is *at*, or *vat*, are explained under nouns so ending in Vol. II. p. 65, those having *al*, *al*, or cognate forms, are referable to the nouns in Vol. II. p. 90, and so on.

§ 30. Reduplicated and imitative verbal stems are very common. The former usually express sounds, or motions, while both frequently partake of the denominative character and type.

In Hindi the second syllable usually contains the same consonants and vowels as the first, and the question arises whether the first or the second of the two syllables is the original, in other words, whether reduplication is effected by prefixing or affixing a syllable. The following examples show that the reduplicated syllable, whichever it be, contains, as a rule, the same vowel as the original.

(a) with *a*.

खटखटाना “to knock, pat, rap,” from खटखट *n.f.* onomatopœa.

खरखराना “to clatter, rattle, jar,” from खरक *n.f.* onomatopœa.

खदखदाना “to bubble, simmer,” “

खसखसाना “to rumble” (of bowels, Gk. *κορκορυέω*, *βορβορύέω*), onamatop.

गहगहाना “to quiver,” probably connected with गह *q.d.* “to be seized and shaken.”

क्षस्क्षसाना “to mutter, murmur.”

क्षडक्षडाना “to flap, flop,” from क्षडना “to fall off.”

क्षणक्षणाना “to tinkle, jingle, clank,” Skr. क्षणक्षण.

क्षतक्षताना “to glitter, glare, throb,” Skr. क्षत्?

फडफडाना “to flutter, twitch,” Skr. फट्?

चरचराना “to tremble, quiver,” probably onamatop.

(β) with *i*.

चिच्चिक्काना “to giggle, chuckle, titter,” onamatop.

गिरगिराना “to quiver, waver” (the voice in supplication), dimly traceable to Skr. गी, गीति?

चिणचिणाना “to turn sick at,” from चिण “disgust,” Skr. चूचा; there are also verbs चिणियाना, चिणीना and चिणाना.

चिचियाना “to squeak,” onamatop.

चिनचिनाना *id.* “

च्छृच्छृद्धाना “to rave, rage, scold.”

टिटिंगाना “to twang,” onamatop.

(γ) with *u*.

खुपखुपाना “to envy, be spiteful,” perhaps from Skr. चुभ् through H. चुभना and चुपना “to pierce.”

गुंगुलाना “to mutter.”

चुपचुपाना “to be silent, to move about quietly,” from चुप “silent.”

चुखचुखाना “to itch, tickle.”

तुखतुखाना “to be soft or squashy.”

फुसफुसाना “to whisper,” onomatop.

भुरभुराना “to powder, sprinkle.”

The above exhibit the ordinary type of this class, in which both syllables are the same. In some cases, where the root-syllable ends in a nasal, the first syllable of the reduplicated word softens the nasal to *anuswāra*, as in गुंगनाना, चंचनाना “to throb,” and even with र, as चंचक्षाना “to be unsteady,” where the reduplication takes place already in Sanskrit चंचक्ष. From the analogy of this last word we may conclude that the latter of the two syllables is the original one, and that reduplication has been effected by prefixing a syllable. There is, however, another class of such words, in which the second syllable differs from the first in the initial consonant, which, for some reason, is generally a labial. Thus side by side with खदखदाना, खलखलाना are found खदबदाना and खलबलाना with the same meaning. So also चुक्कुलाना and चुख्खुलाना, the latter with the different, though allied, meaning of being restless or fidgety. In other examples there is some slight difference of meaning in the various forms, thus from चर, which has the general sense of moving, come the adjectives चरचरा “talkative,” चरपरा “acrid, pungent,” चरफरा “active,” चरबरा “expert, alert,” whence the verbs चरचराना “to crackle, to sputter, to scold,” चरपराना “to smart,” चरफराना “to shake, swing,” चरबराना “to speak plausibly, to wheedle.” Other instances are—

खटपटाना “to toss, tumble, flounder.”

झुडबडाना “to be on fire.”

झिलमिलाना “to flicker.”

तडफडाना “to flutter.”

तिरमिराना “to dazzle, glisten.”

खटपटाना “to stagger.”

खुडबडाना “to stammer, stutter.”

In Panjabi, as also to a great extent in other languages, there is a tendency to use a reduplicated substantive with an ancillary verb, rather than a reduplicated verb itself. These substantives are, to a large extent, imitative or onomatopoetic, as ਟੋ ਟੋ ਕਰਨਾ “to bang, to pop,” expressing the sound of a gun going off, ਚੁੜ ਚੁੜ ਕਰਨਾ “to pipe,” as young birds. It has, however, a large number of the same words, as Hindi. Of these, the following may be cited: ਚਿੜਚਿੜਾਉਣਾ “to prate, sputter,” ਚਿੜਮਿੜਾਉਣਾ “to smart,” ਚੁਲਚੁਲਾਉਣਾ and ਚੁਲਚੁਲਾਉਣਾ “to flutter,” ਚੁਣਚੁਣਾਉਣਾ “to tingle” as the limbs when benumbed.

In Sindhi, also, I find reduplicated nouns, but few, if any, verbs, and the language does not appear to be rich even in those. From **ખાલા** “blaze,” comes **ખાલાલા** “to blaze;” and a few more may be found, but the large group given in Hindi, to which many more might have been added, is either not existent or not recorded.

Gujarati is fuller in this respect, as **કાઢકારું** and **કાઢકારાવું** “to rattle,” also **ખડુખડું**; **ચટપટા** “to fret,” **ચણચણાવું** “to throb, smart,” **કણકણાવું** “to clink, clank,” also **ઝણઝણાવું**; **ફડફડાવું** “to flap, to scold,” and **ફડફડા**; **ખડખડાવું** “to shake, rock.” In its vocabulary Gujarati agrees in the main with Hindi.

As might be expected from the genius of Marathi, there is a great variety of such verbs, more even than in Hindi. In examining only the first consonant of the alphabet, numerous formations of this kind are observed. Thus from **ઝાલ** for Skr. **झાલ** “fatigued,” by prefixing a shortened form **ક**, they make **કઝાતણે** “to be distressed, to starve,” and **કઝાતણે** “to worry, harass.” From the onomatop. **કાચ** “brawl,” “noise,” “row,” comes first a reduplicated noun **કાચકાચ**, and then **કાચકાચણે** “to gnash the teeth,” **કાચાચણે** “to screech,” **કાચકાચણે** “to slip, give way with a noise.” With a second syllable added, beginning

(as we have seen in H.) as such syllables often do with a labial, is the imitative substantive **କାଚମଚ** expressive of "squashing," "muddling of soft substances," also of "things grating on the ear," or "being gritty in the mouth," whence **କାଚମଣ୍ଡେ** (from **କାଚମଚେ**) "to dabble with mud," "to stir," "to finger," which, from a sort of remembrance of **ମର୍ଦ** "dirt," is often changed into **କାଚମଳ୍ଲେ** "to make a mess by dabbling." Another imitative syllable, which it is not necessary to regard as formally derived from Sanskrit **କଟ** "cut," or from **କଷ୍ଟ** "trouble," though the existence of these words has probably led the native mind in that direction, is **କଟ** expressive of "teasing, quarrelling;" whence **କଟକଟେ** "to wrangle, tease by squabbling," "to make harsh or cracking sounds." Allied to this is the word **କର୍ଦକର୍ଦ** expressive of "the snapping of little things," whence **କର୍ଦକର୍ଦେ**, which may be generally rendered "to go *kadkad*," that is, "to crash, crack, peal, to squabble, to hiss and bubble as hot water, oil," etc., also, "to be violently angry." Perhaps connected with this is **କର୍ଦମର୍ଦେ** "to be feverish, to glow, ache," which, from some remembrance of **ମୋର** "breaking," is also pronounced **କର୍ଦମୋର୍ଦେ**. In these outlying words, the irregular cavalry of language, forms melt into one another, like a cloud of Pandours or Cossacks hovering on the outskirts of an army, bound by no law, and disregarding all the acknowledged tactics. A list here follows:

କର୍ଦକର୍ଦେ "to be feverish," from **କଣ** and **କର୍ଦକର୍ଦ** "feverishness," "heat and throbbing," "cramp."

କରକରେ "to caw" (as a crow), from **କରକର** "cawing" or any other harsh sound.

କଳକଳେ "to glow with heat, to be qualmish" (as the stomach), from **କଳକଳ** a word meaning "all sorts of disorders brought on by heat, or rage," possibly connected with Sanskrit **କଳାହ** "dispute."

কসকসণে “to ache, shudder, palpitate,” from **কসকস** “pains and aches.”

কলমঠণে the same as **কলকঠণে**.

কলকঠণে “to writhe, yearn.”

কিচকিচণে “to chatter” (as a monkey), from **কিচকিচ** “any gritty or sharp clacking sound.”

কুণকুণে “to whisper, mutter, murmur,” from **কুণকুণ** “low, soft murmuring.”

Under other letters the following may be quoted :

মুডমুড়ে “to go to work smartly,” from **মুডমুড** “smartly, quickly,” connected with **মুট**, which in all the languages means “quick!” “look sharp!”

মুণমুণে “to tinkle, tingle, ring.”

মুঁমুঁকণে “to glitter, sparkle.”

মুরমুরণে “to trickle, ooze, pine away.”

ফরফরণে “to twitch, flutter.”

মিরমিরণে “to sting, be pungent.”

In Bengali such forms are less common, it is by nature the language of a poor scanty population, and when Bengal became rich and populous, new ideas were expressed by borrowing from Sanskrit, instead of forming new words from the existing resources. There are numerous reduplicated nouns, but these are verbalized rather by adding the verb *kar*, than by making a new verb. Thus, where M. makes a verb *jhanjhapanen*, B. prefers to say **মুণ মুণ** or **মুঢমুণ** **কৰিতে**. The following are a few examples :

মুণমুণাইতে “to buzz, growl.”

মিকমিক কৰিতে “to blaze, glitter.”

টণটণ কঁ “to throb, ache.”

টিপটিপাইতে “to fidget, twitch.”

ঠকাঠকি ক[ো] “to backbite or quarrel mutually.”

ঠুকাঠুকা ক[ো] “to rap, tap.”

ঠুলাঠুল “to sparkle, shine.”

চুরচুরিতে “to quiver, tremble, shake.”

ভুম্বাভুম্বাইতে “to buzz, hum.”

ভুম্বুম্বাইতে “to murmur, whisper.”

Many of these words are, as it has been seen, onomatopoetic, and in a language so unfixed as Bengali, it is impossible to say how many are really admitted into the proper stock of the language, and how many are mere local or individual peculiarities. Thus Bharat Chandra adorns, or disfigures, his poems by innumerable fanciful words of this sort, which probably no one but he ever used, and which he has merely invented for the occasion, *e.g.*

ঝনঝন কঝুয় রখৰয় চুপুর ।

ঞুঞ চুঞ চঞ্চুর বোলে ।

“The bracelets go *jhan jhan* ! the anklets go *ran ran* !

Ghunu ghunu goes the girdle of bells.”—B.-S. 299.

The remarks made about Bengali apply equally to Oriya, in which there is not any very extended use either of reduplicated or onomatopoetic nouns or verbs.

§ 31. Occasional mention has been made in the foregoing sections of some of the stems used in the Gipsy verb. That strange, wandering, low-caste people has, however, picked up many of its words from Iranian and Slavonic, as well as from non-Aryan sources. But true to the original instincts of its race, it has retained Aryan stems for its most common words, only adopting new words to express the few new ideas which, in spite of its nomad unsociable life, have been forced upon it by circumstances.

Rejection of initial *h* occurs in many words, as *asára* “to

laugh," Skr. $\sqrt{\text{हस्}}$, even when the initial *h* has arisen from an earlier aspirated letter, as in *uvāva* "to become," Skr. $\sqrt{\text{भु}}$, Pr. हो. An *a* is also prefixed to roots, as *arakāva* "to guard, to find," Skr. $\sqrt{\text{रक्ष}}$, H. रक्षना; and in the impersonal verb *arāttilotar* "it is night," Skr. रात्रि. As might be expected, however, the Prakrit or modern form of verbal stems is that generally adopted. Thus *katāva* "to spin," H. कातना, *kerāva* "to do," H. करना, *kindāva* "to buy," Skr. $\sqrt{\text{की}}$, H. कीजना, *ghoshāva* "to clean," Skr. $\sqrt{\text{घृष्}}$, H. घिसाना "to rub," but घृष् might give a Pr. घुष्, whence this word, also pronounced *kho-shāva*. *Kovliovāva*, from *kovlo uvāva*, Skr. कोमल, with हो "to be," "to be soft;" *khānjiovāva*, from *khānj uvāva*, "to scratch, to itch," Skr. खाञ्चू "itch," H. खाज, खुबसी. *Khāsiovāva*, also *khāsāva*, "to cough," Skr. $\sqrt{\text{खास}}$, but H. खासना. *Khandāva* "to dig," Skr. $\sqrt{\text{खन्}}$; *khāva* "to eat," Skr. $\sqrt{\text{खाद्}}$, Pr. खा, H. *id.*, but the nomads of northern Rumelia use a form *khaderāva*, which preserves the *d* of Sanskrit. *Khnirovāva* for *khino uvāva*, Skr. खिन्न with हो "to be fatigued."

There are three very similar verbs which illustrate the principle of stem-formation in this language well; *ghedāva* "to assemble," *ghelāva* "to bring," *ghendāva* "to count." The last of these three reminds us of Skr. $\sqrt{\text{गण्}}$, H. गिनना, for the *gh* is only so written to secure the *g* being pronounced hard; the p.p. is *ghendo*, Skr. गणित; *ghedāva* is apparently for *ghen dāva*, the latter word meaning "to give," and being added as an ancillary, just as देना is in H., so that *ghen dāva* = H. गिन देना. Its p.p. is *ghedino*, and that of *dāva* is *dino*, Pr. दिसो, Old-H. दीन्हा and दीना, which confirms this derivation. Similarly, *ghelāva* is *ghen lāva*, where *lāva* means "to take," H. लेना. From these two examples, it would appear that the *ghe* of *ghedāva* and *ghelāva* is not connected with *ghendāva*, but is Skr. $\sqrt{\text{गह्}}$, Pr. गेहूँ "to take."

Strange perversions of meaning occur, as might be expected, thus *chalādvā*, Skr. $\sqrt{\text{चल्}}$, H. चलना, should mean "to cause to

move," H. चलाना. It means, however, "to beat," thus *jā*, *dik kon chalāvēla o vuddār*, "Go, see who knocked at the door!" This is singularly close to the Indian languages. We might say in H. *jā*, *dekh kon chalāya dwār ko*. The confusion between the two meanings of Skr. √ चल् is apparent here also. In Skr. चल् and चर् mean "to move," and the former, by a natural transition, is used also of cattle grazing. In H. they are kept apart, चलाना meaning "to move," and चरना "to graze." In Gipsy *charāva* "to eat," makes its p.p. *chalo*, the causal *charavā* is "to lead out cattle to pasture," and a neuter verb *chāriováva* or *chalioráva* "to be satiated." Again, *chalarāva* "to be satiated with," p.p. *chalaro* "full," "satisfied."

Frequently, as in the Indian languages, a primitive verb is wanting, and its place supplied by a compound, thus they say, *chumi dāva* "to kiss," Skr. √ चुम्, H. चूमना, but the Gipsy is = चूम देना. So, also, *chungār dāva* "to spit," probably to be referred to Skr. √ चीव्, and connected with H. चीक, M. चीक "sneeze."

Under ज् occur words familiar to us in India, as *jandāva* "to know," Skr. √ ज्ञा, H. जानना; *jāvā* "to go," Skr. √ जा, H. जाना, with its old-Tadbhava p.p. *gelo*, B. जेल, H. जिया, जया; *jangāvā* "to awaken," Skr. √ जाग्, H. जगाना, and the neuter *jangāniováva*, H. जागरत होना, जागना; *jivāvā* "to live," Skr. √ जीव्, H. जीवना, जीना, p.p. *jivedo*, Skr. जीवित.

Under त् we find *tavāva* "to cook," Skr. तप् p.p. *tavdo*, Skr. तापित, also *tatto* "hot," Pr. तत्त, Skr. तप्त, H. तत्ता. Connected with this probably are *tāp dāva*, *tāv dāva*, "to beat," where Skr. ताप, H. ताव, has passed over from the meaning of heat through that of vexation into that of beating. The neuter is *tabioráva* or *tapioráva* "to be burnt," as in *leskeré shereslé tābiolas shamdán* "at his head burnt a candle." A more modern form with the characteristic *l* of the p.p. in M. G. B. and O. is *tablo* "hot." A derivative is *tabarāva* (a causal) "to cause to burn."

It is apparent, from these examples, which might be indefinitely increased, that the base of Gipsy verbal stems is the Prakrit, in its earlier as well as its more modern forms; that the phases of the Indian verb are also fairly represented; that the practice of using ancillaries is also not unknown; and that thus this wild and wandering race has carried with it, wherever it has gone on the face of the earth, the principles and sentiments of speech formation which it inherits from the land of its birth, the deserts of the Indus and the Chenab.

CHAPTER II.

THE SIMPLE TENSES.

CONTENTS.—§ 32. CLASSIFICATION OF TENSES.—§ 33. THE SIMPLE PRESENT OR AORIST.—§ 34. THE IMPERATIVE.—§ 35. THE FUTURE IN OLD HINDI AND GUJARATI.—§ 36. TYPE OF THE ACTIVE VERB IN SINDHI AND MARATHI. § 37. SYNOPSIS OF THE SIMPLE TENSES IN ALL SEVEN LANGUAGES.—§ 38. SIMPLE TENSES IN THE GIPSY VERB.

§ 32. THE preceding Chapter has dealt only with the stem, or that part of the verb which remains unchanged throughout all moods and tenses; we have now to consider the processes used to express the various relations which the idea involved in the stem is capable of undergoing.

The tenses of the modern verb fall naturally into three classes or grades, and it is surprising that so patent a fact has not been noticed by any of the grammar-writers. It is impossible to give, as some writers do, a fixed number for the tenses in any of our languages, for the combinations are almost infinite; but a broad, general classification would, one might suppose, have suggested itself to the most mechanical compiler. The grammar-writers, however, including even authors so superior to the general run as Trumpp and Kellogg, have been, for the most part, led away by giving their attention, in the first place, if not exclusively, to the *meanings* of the various tenses. This practice has led them to lose sight of the primary idea as evolved out of the *structure* of each tense. Had the structure been first considered, it would have been easy to discover which of the many conventional senses of a given tense

was its primary and legitimate one, and by adhering to this process, a more simple and natural classification of tenses would have been arrived at.

Kellogg does, indeed, clearly grasp the principles of the structure of the Hindi verb, but he is too metaphysical in his considerations about the meaning of each tense, and has adopted a phraseology which cannot but prove bewildering to the student, and which scientific linguists are not likely to adopt.

In Sindhi Trumpp divides the verb into simple and compound tenses. The simple present is by him called the Potential, though he is well aware of the fact that it is really the old Sanskrit present indicative, and in his philological notes duly recognizes the fact. His classification is sufficient for Sindhi, though it would hardly cover all the tenses in the cognate languages. As usual, he is, in this respect, much in advance of all other grammar-writers on the modern languages. In the Grammars of Gujarati, Marathi, and Oriya, the same distinction between simple and compound tenses is preserved, though in many cases erroneously worked out.

It appears to me, however, that for purposes of comparison between all the languages of this group, a finer distinction still is required, and I would suggest a threefold division, which it will be my business in the following pages to substantiate and describe in detail.

First, there are the simple tenses,—exact modern equivalents of corresponding tenses in the Sanskrit and Prakrit verb, whose form is due to the ordinary processes of phonetic change and development, and in which the old synthetic structure, though very much abraded, is still distinctly traceable.

Secondly, the participial tenses, formed from participles of the Sanskrit verb, used either alone, or with fragments of the Sanskrit substantive verb, worked into and amalgamated with them so as to form in each case one word only. In the latter

case these tenses have a pseudo-synthetical appearance, though the principle on which they are formed is really analytical.

Thirdly, compound tenses, in which the base is a participle with an auxiliary verb added to it, but not incorporated into it, each person of each tense thus consisting of two words in juxtaposition.

A further development of the analytical system produces the large class of verbs with ancillaries, in which the master-stem, so to call it, remains unchanged, and the ancillary does all the work of conjugation. Each of these classes will now be considered in its turn. The present chapter is devoted to the first class, or simple tenses.

It must here also be noted that the seven languages have but one conjugation each, that is to say, that the terminations and methods of forming tenses in use in any one language are applied without variation to every verb in that language. A partial exception may, at first sight, seem to occur in Sindhi and Marathi, in both of which there is one method for conjugating neuter, and another for active verbs. It will be shown, however, that though at first sight the terminations of the neuter verb seem to differ from those of the active, as in M. मी सुटै “I escape,” *n*, but मी सोटौ “I set free,” *a*, yet in reality the scheme of terminations is one and the same for both, and the difference is due to a process of preparing the root to receive terminations, and to the abrasion of those terminations, in some cases from euphonic causes, and not to the existence of a double system of conjugation.

§ 33. First among the simple tenses comes, in all the languages, the old Sanskrit present indicative, which, in form, preserves clear traces of its origin, though, as in its abraded condition it now no longer indicates with sufficient clearness present time, it has wandered away into all sorts of meanings, and is given by grammarians under all sorts of titles. Con-

sidering the very vague meanings which it now expresses, especially in regard to the note of time, it has seemed to me that the Greek term "aorist" more accurately describes this tense in its modern usage than any other. The fact that it is a present, no matter what additional indefinite meanings may be attached to it, is, however, necessary to be borne in mind, and I think that in modern grammars it should always head the list of tenses, as the simplest and most genuine, and legitimately first in order, of them all. In those languages of this group with which I am personally acquainted, I can assert, from my own experience, that it is far more frequently used in colloquial practice as a present, pure and simple, than our grammar-writers, basing their views too much on the literary aspects of the languages, would have us believe.

The terminations of the aorist in the classical form of each language in the present day are the following. (For the full forms, see the tables at the end of this chapter.)

SING. 1.	2.	3.	PLUR. 1.	2.	3.
Hindi चौं	ए	ए	एं	ओ	एं
Punjabi चां	ए	ए	ये	ओ	ए
Sindhi चां	ए	ए	चं	ओ	ए
Gujarati ચં	એ	એ	એયે (યે)	ઓ	એ
Marathi ए	एस (अस)	ए	अं	आ	ए
Oriya ए	ଉ	ए	ଉ	ଆ (ঃ)	অন্তি
Bengali এ	এস	এ	এ	অ (ঃ)	এন (অন)

The third person singular is the same in all the languages, ending universally in ए. In Oriya poetry it ends in अ, and this now somewhat antiquated form is still occasionally heard, as in কৰা "he does," অটা "it is." The form in अ is in use in the rustic dialects of Hindi and Gujarati, as is also the intermediate form ए. It seems certain that this universal ए has been formed from अ, the termination of this person in

Prakrit, and corresponds to the Sanskrit चति. Thus चति becomes चत्तर, चति, and चते. The rustic Hindi forms चत्तहि, चत्तय, are, I think, to be explained by the Prakrit process of inserting य and इ to fill a hiatus; thus चति becomes चत्तहि and चत्तयि. In the hill dialects of Kumaon and Garhwāl the final vowel is lost, and they say चत्त for चते. The same takes place in Nepali.

The third person plural similarly points to the same person in the Sanskrit present. Oriya has here preserved the termination unaltered, as करन्ति “they do,” मारन्ति “they beat,” though in common conversation there is a tendency to drop the final *i*, and to say *karant*, *mārant*. P. S. and B. have lost the त, and with it P. and B. have rejected the vowel also, which Sindhi retains. Hindi has softened the nasal consonant to anunāsika, and Gujarati has rejected the nasal altogether, so that the 3 plural is the same in form as 3 singular. This also is the case in the dialects of Hindi spoken in Rajputana, which have मारै “they strike,” where classical H. has मरें. After the rejection of the त, which is a phonetically anomalous, though widely used process, the remaining form would be चन्नि, as मारनि, closely approximate to which is Garhwāli मारन. The Braj form मारै is deducible also from मारनि, through an intermediate मारंै and मारैै. The last-named form is still in use in the Eastern Hindi area, and has in Bhojpuri modulated into मारी; while the type मरंै is preserved in the Oudh and Riwa form मारंय, where य has been substituted for इ, and an inorganic second anunāsika added, concerning which there will be more to say presently.

Marathi stands alone in preserving the *t* of the Sanskrit *anti*. In old Marathi the final vowel is preserved and lengthened, as उठती “they rise;” in the modern language उठत. In the Konkani dialect¹ all three persons of the plural are said to end

¹ Grammatica da Lingua Concani (Goa, 1859), p. 74.

in *ti*. Thus in the Portuguese method of transliteration, which is not very accurate, the words are thus written, *amī assati* "we are," *tumī assati* "ye are," *te assati* "they are." We should probably write असति=classical M. असत. The author tells us, however, that one may also say *amī assai* "we are," which is classical M. first person plural आम्ही असूं, though in Konkani it may be used for all three persons of the plural.

The second person singular ends in ए in H. and G., and is from Skr. असि by elision of स, thus चलसि, चलहि, चलए, चलि (Braj), चले. In B. it formerly ended in असि, but the final vowel has been rejected, and the *a* weakened to *i*, thus देखिस "thou seeest;" this form has been excluded from literature, but is extremely common in speech. In M. also the स has persisted, as सुटेस "thou dost get free," where the *e* is apparently due to the epenthesis of the final *i* of an earlier सुटसि. The *i* may, however, be dropped altogether, without leaving any trace, and one may say सुटस. P. and S. take anunāsika, as करे "thou doest," which is perhaps due to the influence of the इ, which has disappeared. The termination एस is often heard among the lower classes in the Hindi area, but always in a past sense, and extended to all persons, as किहिस "he did," कहिस "he said" (also I or thou). The O. termination ए for this person is abnormal, and I am at a loss to account for it.

The second person plural in all but M. ends in *o*, for though B. and O. write ए, they pronounce ऋ, and when emphasis is used, ऋ. There is no difficulty in affiliating this termination to the corresponding Skr. 2 plural in *tha*, through Pr. *dha* and *ha*, thus चलह "ye go," where, by elision of *h* and conflation of the two vowels, we should get चलए and चला. The final ए has been lengthened to *o*, as in the plural of nouns. Marathi also forms this person on the analogy of its noun, in which the final *anuswāra* is typical of the plural, so that we get चलां. The process, however, is quite modern, for in the mediæval poets the second person plural ends in ए without *anuswāra*.

There is some obscurity about the first person in both numbers. In H. and G. the singular ends in चौ (ौ), while the plural ends in ए (ए); but in S. M. and O. it is the plural which ends in चौ, while ए is in M. and O. the termination of the singular. Now if we look to the earlier forms, it would seem more natural to derive चौै from चक्षामि, where the presence of the final ए accounts easily for the ए, and so the plural चक्षामः with its Prakrit representative चक्षामु would regularly result in चौ. Moreover, in many dialects even of Hindi, the plural is still चक्षउ and चक्षौ, चक्षु, चक्षै. In the Rajputana dialects it is चक्षाौ, which agrees with the singular of modern P. and S. For five of the languages Skr. चक्षामि softened to चक्षाएौ would become चक्षाएौ, whence M. and O. चौैै “I go,” and further shortened, B. चौैै *id.*, while the rejection of final ए gives P. चक्षाौ, S. इक्षाौ “I go.” The singular, therefore, in these five is easily understood. So also is the plural, for Skr. चक्षामः; Pr. चक्षामु, would become चक्षाउ and चक्षाउौ, whence dialectic H. चक्षाौ (Rajputana), चक्षुौ, चक्षौौ, चक्षौौौ (in the Himalayan dialects), S. इक्षुौ, M. *id.*, G. चक्षुौौ. But how are we to account for the singular and plural in H. and G.? It seems as if an inversion of the two persons had taken place. It is probable enough that a form originally plural should have become singular, because natives universally speak of themselves as “we” even when only one person is speaking. In this way the plural form may have passed over into a singular. And this tendency would be further developed by the fact that in H. and G. the languages which make the singular end in *uṇ*, the pronoun of the first person was, in mediæval times, and dialectically still is, हौौ, so that it would be natural to say हौौ करौौ “I do,” on account of the identity of sound. In the other languages this pronoun has dropped out of use (see Vol. II. p. 302). Even if this conjecture be disapproved, and if it be thought that the singular करौौ is derived from Pr. करामि by loss of the final *i* and softening of the *m* into *anuswāra*, we are still as far as ever from the

origin of the plural in *en*. I think that this might perhaps be accounted for by the form of the third person plural having passed over into the first. That forms belonging to one person or case do often get extended to other persons or cases, is generally admitted. In the Riwa dialect of H. the 1 pl. ends in *ṇ*, as मारन् “we strike,” which seems to be connected with the 3 pl. of P. S. and B., and in most of the dialects the 1 pl. is identical with 3 pl. Now the 3 pl. has a right to an *i*, coming as it does from a Skr. *-anti*, and the presence of the *n* in the Riwa, and other eastern Hindi dialects, points to the same source. The inorganic *anuswāra* in poetic Hindi, as मारहि “they strike,” and dialectic forms, seems to have arisen from a feeling that final *anuswāra* was the proper type of plurality, and thus depends upon a false analogy with the plural of nouns. The widespread Bhojpuri dialect has मारै both for 1 pl. and 3 pl., where the ending retains the nasal and the *i*, though the latter is lengthened. We may, however, also suppose that करै 1 pl., “we do,” is really the singular, and that the real plural having been used for a singular, the real singular became a plural. For though a native is fond of speaking of himself individually as “we,” yet the consciousness of only one person being referred to might lead him to use the singular verb, just as the Muhammadans in Orissa, in their corrupt Urdu, say *ham karúngā* “I will do,” literally “nos faciam,” a plural pronoun with a singular verb. So, also, the French peasant says “je faisons,” “j'avons,” and the English one “we goes,” “he do,” “they says.”

The above remarks leave this difficult point still far from elucidation. It is surprising that none of the grammarians have observed the existence of the difficulty, or offered any hints towards its solution. It is further complicated by the fact that P. and G. insert *i*, *t*, *ay* or *iy* between the stem and the termination of the 1 pl., thus P. पढ्ये, पढ्ह्ये, G. पढीये, पढ्ये “we read.” Here it has been suggested that the Apabhranča

form in *imo* is the origin, thus हसिनो “we laugh” became हसियो and हसिये, but the change from न to य is unusual.

On the whole, then, the correspondence of the modern forms of this tense with those of the ancient synthetical present is so close that there can be no doubt as to its derivation therefrom. The terminations, however, have been so much worn away, and in some respects confused with one another, that the tense itself no longer indicates present time with sufficient definiteness, and other forms, which will be treated of hereafter, have been called in to supply the place of a present. This tense has thus become vague, and in modern times is often used in both a future and a past sense. In Marathi grammars it is set down as an “Habitual Past,” so that जी सुटे means “I used to get loose.” In Panjabi it is given as an indefinite future, as भੇ घਟਾ “I would send,” or, “I am going to send.” It bears this meaning also in Hindi. Still, in literature, it is frequently the present, and nothing else, while in Bengali it is used as an “historic present,” namely, that tense which is used by historians when, to give vigour to their style, they speak of past events in the present tense, thus *tatpare katak-guli loka giyā pāthara sangraha kare, emana samaye ekakhāni bāra pāthara khasiyā pare*, “After that several people went and collected stones, suddenly a great block of stone slipped and fell;” where *kare* and *pare*, though they must be translated by preterites, are really the old synthetic present. This practice is extremely common in modern Bengali, both in the literary and in the colloquial style.¹

It is unnecessary further to pursue the question of the

¹ In the Gujarati grammars of Leckey and Edalji this tense appears several times over. It is the first present and first habitual past of the Indicative mood, first Aorist of the Subjunctive, first present of the second Potential and the Optative. All this merely means that it is used in the senses which, in a Latin or Greek verb, would be assigned to those tenses; but as the words are the same in all, it would be quite as accurate, and much simpler, to record it once only, and note that it is used in a variety of senses.

various senses in which this tense is now employed, as the point is one which belongs not to the domain of comparative philology, but to the grammar of each individual language. The name "aorist," which I have suggested, has the advantage of being indefinite as to time, and in this way represents fairly the scope of the tense.

§ 34. The next simple tense is the IMPERATIVE, and this, like the aorist, is descended from the imperative of the ancient languages. As might be expected, it closely resembles the aorist or old present, and has the following scheme of endings :

	S. 1.	2.	3.	P. 1.	2.	3.
Hindi	अ	√ ¹	ए	ए	ओ	ए
Punjabi		✓			ओ	
Sindhi	उ				ओ	
Gujarati	✓				ओ	
Marathi	अ	✓	ओ	अ	आ	ओत
Oriya	ए	✓	उ	उ	ଉ (়)	ଉন্ত
Bengali	✓	উ	ও		ও (়)	ওন্ত

In this scheme only the second persons singular and plural have been given for P. S. and G., because the other persons are the same as the aorist. This is also true of H., the aorist being used as a potential in all these languages, the first and third persons of both numbers can only be considered imperatives in so far as the potential is itself imperative, just as in Latin and other Indo-European languages. So we may say in H. *parhe* "he reads," or, "let him read." It was shown in §§ 4, 5, etc., that even in Pali and the Prakrits the present and imperative had been confounded together, a practice that has paved the way for the modern system.

It is only in M. O. and B. that the third singular has a

¹ This mark means that the 2 sing. is the simple stem, as *kar* "do thou!" *parh* "read thou!"

separate form, which may in all cases be traced back to the Skr. 3 sg. अत्, Pr. अ, which in M. becomes अ. In M., however, the termination अ for this tense is also in use. To the same origin may be ascribed the O. अ and B. अ, the final अ of which, however, presents considerable difficulty. It will be discussed along with a similar termination in the future.

The third plural in M. O. and B. is parallel to the singular, and is connected with Skr. अन्, just as the corresponding person in the aorist is with Skr. अति. In O., owing to the influence of the final *u*, this termination is often written *untu*, as *karuntu* "let them do," *jāuntu* "let them go."

In all but S. the second singular is the bare verbal stem. In M. a final अ is heard, and slightly also in B. and O. In the dialect of Northern Gujarat a अ is sounded after the final consonant, as कर्थ "do thou," बोअ्थ "speak thou," चाअ्थ "go thou."¹ But in the rest this person ends with the final consonant, as *kar* "do," *dekh* "see." In the H. mediæval poets this person often ends in हि, as stated in §§ 4, 5, 7, corresponding to which is a plural in अ, as

तुम्ह लेअ तुम्ह लेअ मुष अंपि बोध ॥

"Seize ye! seize ye! muttering of war."—Chand, Pr. R. xix. 33.

This form is also found in G., and in Old-M. takes the shape of अ, as पावै "find thou!" for पावह, from पावहि, with inorganic *anuswāra*. Sindhi, which causes all its words to end in a vowel, makes this person end in अ, which is apparently only a weakening of the final vowel of the stem. The dialectic forms of H. present few noteworthy peculiarities, in some cases the forms which Kellogg gives as imperatives are really other tenses used imperatively. Thus the form मारअ "beat ye!" common in the eastern area, is really a future, "ye shall beat." Often, too, in colloquial Hindi, and in Urdu, in giving an order,

¹ Vans Taylor, Grammar, p. 89.

the future is used, as राम को चापने संग आओगे “You will bring Râm with you,” that is, “bring him with you!” So also the infinitive, as यह सब काम आजही करना “Do all this work to-day,” literally, “(Take care) to do,” इस रिण को चुका दे तब चकी जाना “Pay this debt, and then go away.”¹

Most of the seven languages have, in addition to the ordinary imperative, a respectful form used in addressing a superior, or in entreating and asking a favour. This, in Hindi, ends in Sing. रुचे, Plur. रुचो. In P. this form is seldom employed, and when used, may be considered as borrowed from H. In the other languages are—

Sindhi	Sing. 2. रुचे, एचे,	Plur. 2. रुचो, एचो.
Gujarati	“ रुचे,	“ रुचो.

In a few stems in H. which end in *e*, च is inserted between the stem and the termination, the final vowel being changed to *i*, as ले “take,” लीचिये, दे “give,” दीचिये; the stem कर “do” is in this case changed to की, making कीचिये “be pleased to do.” Sindhi sometimes takes in the singular रुचु instead of रुचे, probably on the analogy of the simple imperative, which ends in *u*; and in the plural, instead of रुचो, the forms रुचा, रुचार, रुचाह, रुचाहः are used when great respect is implied, as रुचिया “be pleased to go,” सुरुचियाह “be pleased to hear.” Many of the rustic dialects of Hindi have also this form; thus Rajputana रुचे, रुची, रुचै, or simply चे, as मारिचे, मारीचे, मारैचे “be pleased to strike.”

Vararuchi (vii. 20, 21, 22) teaches that *jjā* and *jjāt* may be optionally substituted for the affixes of the present and future, also for those of the imperative, in verbs which end in a vowel. In Old-Marathi, accordingly, a form with inserted च is found in present, past, and future, as well as imperative, as करिचेतो “he does,” करिचेला “he did,” करिचेल “he will do,” करिचे “do

¹ Pincott's *Sakuntalâ*, p. 12, a first-rate text-book in admirable idiomatic Hindi.

thou," in which the junction vowel between the inserted अ and the termination has been changed to *e*. As, however, the inserted अ is also a type of the passive, this form has occasionally been mistakenly used in a passive sense, as मी मारिवेतो "I am struck." Lassen (p. 357) refers this increment to the Skr. potential, which is confirmed by the Pali forms quoted in § 4, and by the dotted अ in S., which usually indicates that a double letter has existed. The अ of the Skr., as in पञ्चेयं, is doubled in Pa. अञ्चेवामि, and hardened to अङ्ग in Pr., whence the modern अ, with lengthening of the preceding vowel in H., and change of *e* to *a* in G. (cf. G. दृष्ट्वा = देखा). As Vararuchi, in extending the use of this increment to present and future, is writing of the Maharashtri dialect, it is not surprising that the modern Marathi should show a wider use thereof than the sister idioms, in which the sense of a potential has passed over into that of a respectful imperative, or, as Trumpp well calls it, precative.

To this tense belong the two M. words म्हणवे and पाहिवे. The former is the precative of म्हण (Skr. व्यभूत्) "to speak," and means literally, "be pleased to say;" in modern times it means "that is to say," "i.e.," "videlicet," as अस म्हणवे घोडा "असा, that is to say, a horse." It has also a future form म्हणवेल, meaning "in that case," as पाऊस पडला म्हणवेल पीक होईल "If rain falls, then (or, in that case) there will be a crop." The latter, with a plural पाहिवेत, and a future पाहिवेल, is from पाहणे "to see," literally "please to see," and means "it ought," as हे काम केले पाहिवे "this work *ought* to be done," literally "please to see (that) this work is done;" "see" being used in M., as in English, in the sense of "seeing to," "providing for," "taking care for."¹

Similar to these is the H. चाहिये, lit. "please to wish," but

¹ See Molesworth's Marathi Dictionary under these words; also Godbol's Marathi Grammar, p. 92.

meaning "ought," and, like पाहिये in M., used with the past participle, as यह काम किया चाहिये "this work *ought* to be done." Colloquially, however, and even among good writers, चाहिये is often, like other ancillary verbs, constructed with the oblique form of the infinitive, and it would not be absolutely incorrect to say करने चाहिये. In fact, the construction both in M. and H. with the past participle amounts to a period when the participial character of this form was not yet forgotten. Since, however, the past participle in H. has come to be used simply as a preterite, this construction has lost its significance. Not so in M., where, as will be seen hereafter, the distinction between the preterite and participle still survives.

Gujarati has an analogous formation in the word जोर्ये "it is wanted," French "il faut," Italian "bisogna." It is from the verb जोर्यु "to see," and is used with a dative of the subject, as मने बीबो वर जोर्ये नहीं "I want no other blessing," like Latin "mihi necesse est, oportet, decet," etc. It is conjugated throughout the full range of tenses, as सफर मा जे कार जोरतु हतु "Whatever *was required* for the voyage," जो मारे हरण जोरते तो "Should *I require* venison, then"

§ 35. A simple future derived from the old synthetical tense exists only in Gujarati and in Old-Hindi. The tense is as follows, taking the stem *kar* "do," as a type:

SING. 1.	2.	3.	PL. 1.	2.	3.
Gujarati करीश	करशे	करशे	करिशु	करशो	करशे.
Old-H. करिहौं	करिहे	करिहे	करिहैं	करिहौ	करिहैं.

Kellogg (Gr. p. 238) gives the following interesting transitional type from eastern Rajputana:—

SING. 1.	2.	3.	PL. 1.	2.	3.
करसू	करसी	मरसी	करसां	करसो	करसी.

There are, in fact, four types of the future in the modern languages, having for their characteristics respectively the letters स, ग, ब, and व. The *sa* type has a variant *ha*. The *ga*, *la*, and *ba* types belong to the class of participial tenses, and will be discussed under that head. The *sa* type, with its variant *ha*, found in G. and Old-H., with dialectic variations in several of the modern rustic dialects of H., is the only one which is directly derived from the corresponding Sanskrit and Prakrit tense. It is the Sanskrit future in *ishya*, as in *karishyāmi*, which, as already pointed out in § 4, becomes in Pali *karissāmi*, and retains that form in the higher Prakrits. The transition from this to the eastern Rajput वरसू seems to rest upon the confusion between the first persons of the singular and plural already noticed in H.; for Rajp. वरसौ, though now a plural, represents वरिस्सामि better than does वरसू, which latter leads to Pr. plural वरिस्सामु, just as does G. वरिश्मु. The G. 1 sing. वरीश्म has rejected all terminations, and lengthened the preceding vowel; this form is also, in the general confusion, due to the corruption of personal affixes, used for the 2 sing. The second and third persons of both numbers may be traced back to the corresponding persons of the Prakrit just as in the aorist, and the loss of the *i* in the second syllable is probably due to the neglect of vowels in G., where the first plural even is written in three ways, as वरीश्म, वरिश्म, or वरश्म. The orthography of G. is, it will be remembered, still unfixed.

In most of the Prakrits the future has undergone a further weakening, by which the स्स of the higher types has been resolved into व, so that we get such forms as वमिहति side by side with वमिस्सति. It is from this weakened form that the Hindi type is derived. Thus 3 sing. वरिह represents Pr. वरिहर from वरिहति; 3 pl. वरिहै=वरिहंति, and so on. Here also come in the old Purbi forms वरिहृि, वरिष्हि, which are transitional from Pr. to Old-H. In poems in the Braj dialect occur such forms as वरीहौं, वरीहै, where the *ai* has crept into

the second syllable, probably from the analogy of the *ga* type *karai-ga*. The commonest form is that given above, with short *i* in the second syllable. This is Chand's ordinary future, as

हम सावंत सब सुधिहै ॥

राज चंदेल न बाय ॥

“We nobles all *will fight*,

(That) the kingdom of the Chandel may not perish.”

—Pr. R. xxi. 94.

कि बिर तुमहि समप्पिहै ॥

कि बिर धरिहै छच ॥

“Either I *will yield* my head to thee,

Or I *will put* the umbrella on my head.”—Pr. R. i. 279.

(i.e. I will either die or conquer.)

कनवज लूटि रिधि सब हरिहै ॥

पाहि बुध मीहीबे बरिहै ॥

“Having plundered Kanauj, I *will carry off* all your riches,
After that, I *will fight* at Mahoba.”—ib. xxi. 87.

It is also the ordinary future throughout Tulsi Das's Ramayan, as

सबहि भाति पिथ सेवा बरिहै ॥

मारन बगित सबज अम हरिहै ॥

“In every manner I *will serve* my beloved,
I *will take away* all the fatigue of the journey.”

—Ay-k. 399.

Also universally in Kabir, as

ना जानो कब मारिहै क्वा घर क्वा परदेस ॥

“Ye know not when he (i.e. death) *will strike*, whether at home or abroad.”—Ram. xix. 5.

बहरि न ऐसी पेही आना ॥

“*You will never find* such a place again.—ib. xlivi. 2.

where *पेही* = पारहौ 2 pl. fut. of पाना “to find.”

When the *ga* future, which is now the ordinary type in Hindi, arose, cannot be clearly defined. It is not in use in the

medieval poets, and, as has been shown above, it has not succeeded in expelling the old synthetical future from the rustic dialects.

§ 36. In M. and S. the terminations of the old present or aorist, and those of the imperative in S., seem at first sight to differ in the active from those in the neuter verb, and some remarks are necessary in explanation of this peculiarity. The neuter **सुट्ये** “to get loose,” and the active **सोड्ये** “to set free,” are thus conjugated in the present in M.

SING. 1.	2.	3.	PL. 1.	2.	3.
सुटे	सुटेत (०टस)	सुटे	सुटू	सुटा	सुटत.
सोडी	सोडीत	सोडी	सोडू	सोडा	सोडीत.

Similarly in S. the neuter **हव्या** “to go,” and the active **हव्यु** “to give up,” conjugate the present thus:—

SING. 1.	2.	3.	PL. 1.	2.	3.
हवा	हवे	हवे	हवू	हवो	हवनि.
हविचा	हविए	हवे	हविचं	हविचो	हविचि.
	हवै				हविचि.
	हवी				

On comparing these two sets of forms, it will be seen that the active differs from the neuter by insertion of **॒** in M., and of **॑** in S. This inserted vowel has, however, disappeared in some persons, as in M. first and second plural, and in S. third singular, and, optionally, also second singular and third plural. Some writers on Marathi seek to derive the forms of the neuter from those of the Skr. *Ātmanepada*, and the forms of the active from those of the *Parasmaipada*. There is, however, a fatal objection to this argument in the fact that the Skr. *Ātmanepada* had died out of use so early as the *Prakrits*, and that the neuter forms of M. agree closely with the forms in use in the other languages, where there is nothing to lead us to look for

an origin from the *Ātmanepada*, inasmuch as the known changes of the *Parasmaipada* afford a satisfactory explanation, and in those languages the type which in M. is restricted to neuter verbs is used for both neuter and active. A more probable supposition is that which would derive the forms of the active in M. and S. from the Skr. causal, the characteristic *aya* having been changed in Pr. to *e*, and still further shortened in S. to *i*, while in M. the personal terminations have been blended with the *ए* of *aya* into a long vowel; thus M. सोइँ^१ presupposes an earlier form सोइए or सोइे, for it must be noted that the termination ए resulting from Skr. अति, Pr. ए, has been dropped in this word. So in the first sing. S. इचिष्ठा represents an older इट्यामि, and is thus earlier in type than M. सोइँ for सोइए, through सोइयाए. The second singular in which the personal termination is retained also supports this view, for in it the characteristic इ holds the same place in the word as the characteristic *aya* of the Sanskrit causal, namely, *between* the stem and the termination: so it does in Sindhi in all the persons. The value of the comparative method is shown in cases like this where a student, who is guided by the facts of one language only, is liable to be misled, owing to want of the light supplied by the sister languages.

It is only in S. that the imperative differs in the active from that in the neuter. According to strict rule, the second singular of neuter verbs ends in *u*, as मरुँ “to die,” imperative मरु “die thou;” while in active verbs it ends in इ, as पालु “to cherish,” imperative पालि “cherish thou.” Trumpp, however, gives a long list of active verbs whose imperative ends in *u*, while there are others which take both terminations. It is impossible, at present, satisfactorily to account for this irregularity, but it seems probable that active verbs in S. derived from actives in Sanskrit form the imperative in *u*, while those which are derived from S. causals form it in इ. Should this suggestion be confirmed by further research, the इ would

appear to be the representative of the Skr. *aya* of the causal. Thus while Skr. मर् produces S. मर्, Skr. पालय produces S. पालि, shortened from पालेहि (Pr. पालेहि). The second plural of neuters ends in *o*, as हसो “go ye!” while that of actives ends in *io* or *yo*, as हसिओ or हस्यो. The earlier form in *io* (Pr. हस्य) is also in use as हसिहो.

In the following list there is no reason why the imperative should not end in *u*, notwithstanding the rule, for the words are derived from simple Sanskrit active verbs of the Bhū conjugation, or, if in Sanskrit of other conjugations, yet reduced to the Bhū type in Prakrit.

पठु “to read,”	imp. पठु	Skr. √ पढ्	imp. पठ.
पस्यु “see,”	“ पसु	“ पश्यति	“ पश्य.
पिष्यु “grind,”	“ पिष्ठ	“ √पिष्	“ पिण्ठि, but Pr. पोस
			(Hem. iv. 185).
चरणु “graze,”	“ चर्	“ √चर्	“ चर.
रखणु “keep,”	“ रखु	“ √रख्	“ रख.
कहणु “say,”	“ कठ	“ √कथ्	“ कथय, but Pr. कह
			(Hem. iv. 2).

आखणु “to inform,” makes आखु and आखि, it is from Skr. आखा, imperative आखाहि, from which comes regularly आखि, through a form आखहि, but this verb may be also neuter, as in “tell! tell!” and would thus, by the masses, be formed like neuters, and have आखु. धंवणु “to blow” (with bellows), makes धंखु and धंखि, it is from Skr. ध्वा, imp. ध्वम, whence regularly धंखु. Here the form धंखि, the ordinary form for actives, may have been introduced from forgetfulness of the special reasons for that ending in *u*. As a general result, it may be suggested that each of these peculiar verbs requires to be traced back to its origin, in which case there will generally be found some special reason for the divergence from the normal type.

§ 37. Here follows a table showing the simple tenses in each language. A common verbal stem in each is given to exhibit the method of adding the terminations.

HINDI.		PANJABI.	SINDHI.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
S. 1		<i>már</i> "beat."	<i>hət</i> "go."	<i>khōt</i>	<i>khōt</i>	<i>ker</i> "do."	<i>dekkh</i> "see."
2	2	<i>máre</i>	<i>hətē</i>	<i>khōtē</i>	<i>khōtē</i>	<i>kerē</i>	<i>dekkhē</i>
3	3	<i>máre</i>	<i>hətē</i>	<i>khōtē</i>	<i>khōtē</i>	<i>kerē</i>	<i>dekkhē</i>
Pl. 1		<i>máre</i>	<i>hətē</i>	<i>khōtē</i>	<i>khōtē</i>	<i>kerē</i>	<i>dekkhē</i>
2	2	<i>máre</i>	<i>hətē</i>	<i>khōtē</i>	<i>khōtē</i>	<i>kerē</i>	<i>dekkhē</i>
3	3	<i>máre</i>	<i>hətē</i>	<i>khōtē</i>	<i>khōtē</i>	<i>kerē</i>	<i>dekkhē</i>
S. 1		<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
Pl. 1		<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>dekkh</i>	<i>deest</i>	<i>deest</i>
S. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
Pl. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
S. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
IMPERATIVE.		ARIST.		IMPERAT. *		IMPERAT. *	
OLD HINDI.		OLD HINDI.		OLD HINDI.		OLD HINDI.	
S. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
Pl. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
2	2	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
3	3	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
S. 1		<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>dekkhē</i>	<i>deest</i>	<i>deest</i>
KUTUB.		KUTUB.		KUTUB.		KUTUB.	

§ 38. The simple tenses in the Gipsy verb, as given by Paspati and Miklosich, differ very widely from the Indian type, and it is difficult to grasp their forms, so much have contraction and a slurring habit of pronunciation weakened the original terminations. The present among the Rumelian gipsies has the following endings: S. 1. *a*, 2. *sa*, *s*, 3. *l*; Pl. 1. *sa*, *s*, 2. *na*, *n*, 3. *na*, *n*. Thus from *keráva* "to do"—

Sing. 1. keráva, or keráv.	Pl. 1. kerása, or kerás.
2. kerása „, kerás.	2. keréna „, kerén.
3. keréla „, kerel.	3. kerena „, kerén.

Of the two forms, those ending with *a* are the fuller and more correct forms, and those ending in the consonant which precedes the *a* are used in ordinary conversation. The S. 2 sounds also *keresa*, *kerés*. Here we distinguish two junction-vowels *á* and *e*, as *ker-á-sa*, *ker-é-sa*, a peculiarity which recalls the practice in Prakrit by which the *e* originally proper to the tenth conjugation is often used in verbs of the Bhú and other types, and as often omitted in causals; so we have पुष्टामि and पुष्टेमि, रोचामि and रोचेमि, हारर् and हारेर्, बरर् and बरेर्. But with regard to the terminations, there is much difficulty; we recognize, indeed, the termination *ámi* of S. 1. in Paspati's *áva*, or *áv*, and *asi* in his *ása*, or *ás*. So also *anti*, Pr. *enti*, reappears in *ena* or *en*. The *ela*, *el* of S. 3. may stand to *ati* in the same relation as the *ila* of O. and M. p.p.p. does to Skr. *ita*; but if so, it is a strange confirmation, and from an unexpected quarter, of what is as yet little more than an unsupported hypothesis. In the P. 2. the *ena*, *en* may have been borrowed from P. 3, for we have seen similar cases in the other languages, but the P. 1, with its ending in *s*, is entirely inexplicable.

The Syrian gipsies have retained a fuller form of the S. 1, as *jámi* "I go," *ávami* "I come," *stámi* "I am," and the following almost pure Prakrit words, *bihemi* "I fear," *chinemi* "I cut,"

dāmi, demi "I give," *jánami, jánemi* "I know," *enemi* "I bring" (from आयति), *kinimi* "I buy" (कर्ति), and others (Miklos. ii. 4).

The imperative is the only other simple tense, it has the forms *ker* "do thou," *kerén*, do ye," *me kerel* "let him do," *me kerén* "let them do." The meaning and origin of this prefix *me* is not explained by Paspati, and I am not aware of anything in the Indian languages with which it can be connected. It is probably a construction borrowed from modern Greek, or Turkish, or some of the languages spoken in or near Rumelia. The imperative is, in its general form, precisely analogous to the languages of our group, but there is nothing specially noteworthy about it.

CHAPTER III.

THE PARTICIPIAL TENSES.

CONTENTS.—§ 39. DEFINITION OF THE PARTICIPIAL TENSES.—§ 40. THE PARTICIPLE ACTIVE.—§ 41. TENSES FORMED THEREBY—THE SINDHI FUTURE.—§ 42. MARATHI INDICATIVE AND CONDITIONAL PRESENT.—§ 43. BENGALI AND ORIYA CONDITIONAL.—§ 44. HINDI, PANJABI, AND GUJARATI PRESENT.—§ 45. THE PAST PARTICIPLE PASSIVE.—§ 46. EARLY TADBHAVA PARTICIPLES IN SINDHI AND PANJABI.—§ 47. THE SAME IN GUJARATI AND MARATHI.—§ 48. THE SAME IN OLD AND NEW HINDI.—§ 49. TENSES FORMED FROM THE PAST PARTICIPLE.—§ 50. THE PRAYOGAS.—§ 51. THE FUTURE PARTICIPLE PASSIVE.—§ 52. TENSES FORMED FROM IT IN SINDHI, GUJARATI, AND MARATHI.—§ 53. THE FUTURE IN ORIYA, BENGALI, AND EASTERN HINDI.—§ 54. THE HINDI AND PANJABI FUTURE.—§ 55. MARATHI FUTURE COMPARED WITH THAT IN CERTAIN HINDI DIALECTS.—§ 56. SYNOPSIS OF THE PARTICIPIAL TENSES IN ALL SEVEN LANGUAGES.—§ 57. PARTICIPIAL TENSES IN THE GIPSY VERB.

§ 39. So widely has the modern verb diverged from its parent, that the simple tenses, in which there still remain traces of the ancient synthetic structure, are, as we have just seen, extremely few. Far more numerous in all the languages are those tenses which are formed by the aid of a participle derived directly from the Prakrit. These tenses may be divided into two classes, (1) consisting either of a participle alone, as in H. *chaltā* “he moves,” which is really “moving (he is),” or of a participle, to which are attached much-worn fragments of the old Sanskrit substantive verb, as in M. *hasatos* “thou laughest,” which is really “laughing thou art,” Pr. *hasanto 'si* (whether the remnant of the substantive verb still appear, or whether it have entirely dropped out, in either case the principle underlying the formation is the same, and words

like H. *chaltā*, and M. *hasatos*, belong, therefore, to the same category) : (2) consisting of a participle, to which is subjoined a substantive verb, the two words standing separate, but forming one phrase, as in H. *dekhṭā hai* "he sees," i.e. "he is seeing," M. *līhit dhe* "he is writing."

Between these two classes there is this fundamental difference, that in the former the traces of the substantive verb which do exist are still in the Prakrit stage of development, whereas in the latter the substantive verb, which is combined with the participle, is not in the Prakrit shape, but is a later form, evolved by the languages out of the Prakrit.

The first of these two classes I propose to call "participial tenses," and they will be treated of in this chapter; the second I shall call, following the example of the grammarians, "compound tenses," and shall reserve their discussion for another chapter.

The participle used in the formation of tenses may be traced back to the Prakrit equivalents of the following Sanskrit participles.

1. The present Active (Parasmai.), as in पचन् *m.*, पचन्ति *f.*, पचत् *n.*
2. The past Passive (with inserted ए), as in छतस् *m.*, छता *f.*, छत् *n.* (Pr. करिष्यो etc.).
3. The future participle Passive or verbal adjective, as in दातव्यस् *m.*, °तव्या *f.*, °तव्यं *n.*

To these must be added certain much abraded forms of special past participles, which are used in a peculiar way in three of the languages, as will be shown hereafter, and it must be borne in mind that, especially in the case of the past participle passive (noted as p.p.p.), it is the Prakrit forms that are to be looked to, rather than those which occur in classical Sanskrit. The classical language does not prefer to insert the intermediate ए in the p.p.p., but the popular languages do prefer it to a very great extent, so much so, that it has almost

become the rule to insert it, and the cases where it is omitted may be classed as exceptions.

§ 40. The participle of the present active in Pali and the Prakrit takes the forms of the *a*-stem of nouns, and retains the nasal throughout; thus पचतो *m.*, पचती *f.*, पचतं *n.* The variations introduced by the conjugational peculiarities of the Sanskrit verb are neglected, and all roots take this one form.

Sindhi reproduces this universal Prakrit form with softening of त into द, and declines it for gender and number thus (*hal* “go”)—

Sing. हलदो *m.*, हलदी *f.* Pl. हलदा *m.*, हलदिक्षं *f.*, “going.”

In active verbs, with which must be reckoned causals, the characteristic *i* appears (§ 36), but here lengthened to *t*, as (*bhar* “fill”)—

Sing. भरीदो *m.*, भरीदी *f.* Pl. भरीदा *m.*, भरीदिक्षं *f.*, “filling.”

There are some minor exceptions and contractions which may be learnt from the special grammar of the language, but the forms given above are the regular types.

Punjabi retains the nasal in verbs ending in vowels, as *jā* “go,” जादा “going,” *ho* “be,” झदा “being,” *seü* “serve,” सेउदा “serving.” In some of the rustic dialects the nasal is retained also after stems ending in a consonant, thus I have heard मारदा or मारेदा “beating.” In the classical dialect, however, the nasal is omitted after a consonant, as singular मारदा *m.*, मारदी *f.*; plural मारदे *m.*, मारदीषा *f.* Not unfrequently the द is dropped, and we hear जाणा, झणा for जादा, झदा.

Hindi has two sets of forms; one indeclinable originally ended in *ant*, and still exists in several rustic dialects with the termination *at*. Chand inserts or omits the nasal at pleasure, to suit his metre, as चरण तीन भस्तंत “possessing three feet”

(Pr. R. i. 61); अवन् सुनत होर भंग । “the ear *hearing*, it is broken” (*ib.* i. 159); रखत “shining,” सजत “arraying,” सुभंत “being beautiful,” कटत “being cut,” etc. (*ib.* vi. 18), but बजत “playing (music),” चढत “mounting (a horse)” (xix. 3). Tulsi Das chiefly uses the latter form, as आत “going” (Rām. S.-k. 7); गुजत “humming” (*ib.* 9); ध्यावत “meditating,” पावत “finding,” भावत “being pleased,” गावत “singing” (all in Ay.-k. 1); and this is also common in most mediæval poets, thus Bihari Lall धरत “placing” (Sat. 6), परत (पडत) “falling” (*ib.*), सोहत “being beautiful,” लसत “appearing,” चहियत “looking” (*ib.* 7, 9, etc.). Kabir जियत “living” (Rām. 30, 5); बंधत “being bound” (*ib.* 31, 3). It survives in all the dialects of the eastern Hindi area, in Oudh, Riwa, and Bhojpur, and even in the Gangetic Doab.

The other form ends in a vowel, and is in use in classical Hindi, as sing. मारता *m.*, मारती *f.*; pl. मारते *m.*, मारती *f.* “beating.” In the Braj dialect it takes the forms मारतु *m.*, मारति *f.*; pl. मारत *m. f.* The Garhwali dialect preserves the older form, as मारतो, but has also, as have the Rajputana dialects, मारती. Kellogg gives also a Kumaon form मारतू, which probably arises from मारतो, just as Panjabi आਜा from आदा.

It would seem that, to account for the co-existence of these two forms, one ending in a consonant, and the other in *a* (=o), we must have recourse to Hoernle’s theory of the *ka*-affix, and derive करत, करत from Pr. करतो, while we derive करता, करता from a Pr. करतको. The *ka*-theory, however, thus begins to assume rather formidable dimensions, and will, ere long, require a whole treatise to itself.

Gujarati has also two forms, one indeclinable ending in ता, as छोडता “loosing,” the other declinable, as sing. छाडतो *m.*, ती *f.*, तु *n.*; pl. छोडता *m.*, ती *f.*, ता *n.* The terminations are those of the adjective in this language (Vol. II. p. 150). There is also a form of the indeclinable participle in ते, as छोडते, which,

like the Bangali, is apparently the locative singular, while that in ता॑ has the ending of the old nom. pl. neuter, though, in sense, it approaches more to the locative, as मारा बंधने छोडता॑ तारा दाँत भाङा “If *in loosing* my bonds thy teeth should break.”¹ Vans Taylor, however, distinguishes two separate words with this ending, one of which he would derive from the locative singular of Sanskrit feminines, as गंगायाम्, the other he would derive from the Skr. infin., as कर्ते॑. The first form he assumes to have been the origin of such phrases as मारे आवता॑ “on my coming,” the second, of such as करता॑ शिखवेदे॑ “he teaches to do.” This, however, is very doubtful.²

Two forms are also observable in Marathi, or rather two sets of forms. The indeclinable ends in त, ता॑, and तांगा, as सुट्त, सुट्ता॑, सुट्तांगा. The first of these agrees with Hindi, the second with Gujarati, and the third is merely the second with an enclitic particle णा added for emphasis. In active verbs the characteristic त appears, as छोडीत, छोडीता॑, छोडीतांगा “loosing.” There is also a declinable form, which, however, is not now used as a participle, but appears in the third person of the present tense, thus sing. सुट्ता॑ *m.*, सुट्ती॑ *f.*, सुट्तें॑ *n.*; pl. सुट्ते॑ *m.*, सुट्ता॑ *f.*, सुट्ती॑ *n.*

Oriya has only one form for the present participle. It is indeclinable, ending in त or ता॑, as देखु, देखु॑ “seeing.” Of these two forms, that with the nasal is the older, though now less used, and probably comes from the Pr. neuter in णं, though the intermediate steps are not easily traced.

Even in the earliest writings in Bengali there is no regular present participle, but a form derived from the locative of the Prakrit is in use. It ends in इते॑, as देखिते॑, and is now used as an infinitive, meaning “to see.” Literally, it means “in seeing,” and is used in this sense by Bidyāpati, and the older poets. Thus बेग निहाइते॑ यहै जल धारा॑। “*In wringing* (or

¹ Leckey, Grammar, p. 179.

² Grammar, p. 113.

from wringing) her hair there flows a stream of water" (Pr. K.-S. 13, 15); हेराइते हृदये हानक पांचवान् । "On seeing (her), love smote him in the heart" (*ib.* 15, 7). Even here, however, it becomes almost an infinitive, as आइते पेसनु नाहर गोरी । "I saw the fair one *go* to bathe (*i.e.* *in going*, or *while going*)" (*ib.* 13, 13); कानु हेराइते एवे भेष परमाद । "In seeing (or to see) Kanh, there has been now delight" (*ib.* 20, 10). So Bhārat गुणाइते शुनिते पाइव समाचार "By causing to hear, and by hearing, I shall obtain news" (*Bidya S.* 247).

§ 41. Having thus given the forms of the present participle, we next proceed to exhibit the tenses constructed therefrom, either with or without the addition of fragments of the old substantive verb, and it will be seen that there is great variety in the practice of the respective languages, though all the variations are sufficiently alike to justify their being classed generally as structurally present tenses. In some cases the sense of present time is more clear and definite than that afforded by the old present of the synthetic system, or, as we now call it, the aorist, while in others it has wandered away in different directions.

Sindhi,¹ to begin with, makes this participle into a future. In the third person of both numbers the participle is used without any addition, thus

Sing. हस्तदो *m.*, हस्तदो *f.* Pl. हस्तदा *m.*, हस्तदिञ्च *f.* "he, she, etc., will go."

The second person, however, retains traces of the substantive verb अस् "to be," though much abraded and indistinct, it runs

Sing. हस्तदें *m.*, हस्तदिञ्च *f.* Pl. हस्तदउ *m.*, हस्तदिञ्च *f.* "thou, ye, etc., will go."

The singular masculine ends in ई, just as does the corre-

¹ This section follows, for the most part, Trumpp, pp. 289, 291, etc.

sponding person of the aorist, and we may resolve it thus, *halando asi* = *haland'* *asi* = *haland'* *ai* = *halandē*. The *anuswāra* is here, probably, as in the aorist, put in to fill up the hiatus caused by loss of *s*, and first stood over the *a* of *ai*; when these two syllables were contracted into one, it took its place over that one. In the singular feminine we start from *halandī asi*, where the final long *t* of the participle is shortened, and *asi* = *aī* = ē, giving *halandīē*, a form still in use, though Trumpp gives as the classical type the still further contracted *halandīā*. The plural masculine arises from *halandā stha*, where *stha* has become *tha*, and then *ha*; the *h* being dropped, we get *halandā* = *halando*, subsequently resolved into its present form *halandaü*. The plural feminine is merely the feminine of the participle, there is no trace of the substantive verb.

In the same way may be explained the first person of both numbers.

Sing. हलंदुसि *m.*, हलंदिचसि *f.* Pl. हलंदासी *m.*, हलंदिचसी *f.*

Here, again, we meet an instance of the curious change of अ into स, which we observed in the Panjabi and Sindhi pronouns of the first person plural असी and असा (Vol. II. p. 308). Thus *halando asmi* becomes *halando asi*, then *halandu 'si*, the final *o* being shortened to *u*. In the feminine, however, the elision of the *a* of *asmi* cannot take place by the old laws of Sandhi; instead, the *t* of the participle changes to its semivowel, producing *halandy asi*, which the Sindhians in the present day write either as above, or हलंचसि, or even हलंदिचसि. As to the termination सी of the plural, I am disposed to regard it as formed by analogy from a singular सि, rather than, with Trumpp, as a derivative of Skr. अः, which, if the अ be rejected, would yield सो or सु, but not, according to any known processes, सी.

§ 42. Closely analogous to the Sindhi future is the definite present in Marathi. In this tense, as in the S. future, the third

person preserves no trace of the substantive verb, and in this respect curiously resembles the periphrastic future of Sanskrit (*bodhitāsmi*, *bodhitāsi*, but *bodhitā*).

The participial form which enters into the composition of this tense is, apparently, not used alone in a participial sense. *करितो* or *करिता* would always imply "he does," never "doing." For the purely participial sense the indeclinable participles given in the last section are used.

There is much more difficulty in tracing out the Marathi persons than those of Sindhi, not only because the remains of the substantive verb are more abraded, but because in the second and third persons there are two sets of terminations, one of which is used when the sense is that of the indicative present, the other when it is conditional.

Beginning with the third person, we have these forms (*सुट* "escape") :

Indicative. Sing. सुटतो *m.*, ती *f.*, तें *n.* Pl. सुटतात *m., f., n.*, "he, she, etc., escapes."

Conditional. Sing. सुटता *m.*, ती *f.*, तें *n.* Pl. सुटते *m., f., n.*, "were he, etc., to escape."

Here the indicative strikes us at once as the older type; adjectives do not now in M. end in *o* in the masculine singular, though they did so in Maharashtri Prakrit; the *to* of the indicative therefore preserves the earlier form. So also in the plural there is but one form for all three persons which contains the verb *santi*, in Old-M. changed to *att*, just as in the third plural of the aorist, but with disregard of the varying terminations for gender of the modern participle. The conditional, on the other hand, is simply the modern participle, with its full range of endings for number and gender.

The second person runs thus :

Indicative. Sing. सुटतोस *m.*, तीस *f.*, तेंस *n.* Pl. सुटतां *m., f., n.*

Conditional. Sing. सुटतास *m.*, तीस *f.*, तेंस *n.* Pl. सुटतां *m., f., n.*

Again, in the indicative, the older ending in *o*, *sutatos*=*sutato* *'si* (*asi*) ; while in the conditional, *sutatōs*=*sutatā asi*, with the modern ending in *ā*. The plural, however, is the same in both, and agrees in termination with the aorist. The first person is the same in both indicative and conditional, and is—

Sing. सुटतों *m.*, तें*f.*, तों *n.* Pl. सुटतों *m.f.n.*

Final *anuswāra* here represents probably Pr. sing. *amhi*, pl. *amho* ; but the *sandhi* is irregular, as *f.* *sutatē*=*sutatā amhi* ; the variant *sutatyē*, used in the Konkan, is more regular for *sutaty amhi*. The pl. *sutatō*=*sutatā amho*, where, again, the steps of transition to *sutatō* are difficult to work out.

§ 43. A similar use of the participle, in a conditional sense, occurs in Bengali and Oriya. In the former, the present tense is made up by using an auxiliary, and it will come under discussion in the next chapter, but the conditional has traces of the old Pr. form of the verb, and therefore belongs to this place. The tense is (*dekh* “see”)—

Sing. 1. देखिताम्, 2. देखितिस्, 3. देखित्. Pl. 1. देखिताम्, 2. देखिता, 3. देखितेन.

The participle here has lost its terminations for gender, as the Bengali adjective has (Vol. II. p. 147): *dekhitām* therefore =*dekhita asmi*=*dekhita amhi* in the sing., and *dekhita amhi* in the pl. lit. “seeing I am ;” *dekhitis*=*dekhita asi*, where, on the analogy of the aorist, the *i* has crept into the penultimate (now ultimate) syllable; *dekhitā* similarly =*dekhita stha*, whence *dekhita tha*=*dekhitaha*=*dekhitā*. So, also, *dekhiten*=*dekhita (s)anti*, with the same treatment of the verb as in the aorist. The third singular is the simple participle.

In Oriya this tense runs thus :

Sing. 1. देखति, 2. देखतु, 3. देखता. Pl. 1. देखतु (तु), 2. देखत, 3. देखते.

In this tense is preserved the older form of the participle Pr. *dekhanto*, O. *dekhantā*, which, as usual, appears unchanged in the third sing., as also the pl. Pr. *dekhante* preserved in the 3 pl. The other persons exhibit only slight modifications of the terminations of the aorist, which are those of the Sanskrit present *asmi*, *asi*, etc.

In B. and O. this tense is used with जदि (যদি) "if," prefixed, "if I were to do," etc.; when used alone, it means "I might or should do," and in B. narrative it occasionally appears as an habitual past, "I used to do."

It should also be mentioned that just as the Bengali pandits have banished the old singular of the pronoun and declared it vulgar, so they have branded the singular number of all their tenses as low, and those grammarians who write under pandit influence gravely assure us that "the singular and plural are the same in Bengali verbs, and it is the nominative case before them which determines whether they are singular or plural" (Yates's Gr., ed. Wenger, p. 43). When they come to the real old singular, their agitation is extreme, they are too honest to leave it out, and too fastidious to put it in. So they preface it thus, "If a person speaks with the greatest humility of himself, or with the greatest contempt of another, he employs this form; but it is not found in good composition. We should have been happy to pass it over entirely; but to enable the student to understand what he will *but too often* hear (alas! yes, far too often, in the mouths of ninety-nine out of every hundred persons in Bengal), it seems necessary to give one example" (*ib.* p. 47).

The best Bengali poets had not discovered that these forms of their mother-tongue were low or vulgar down to the beginning of the present century. In a page opened at random in the Mahabarat of Kasiram Das occur रहिल "he remained," बलिला "he said," बिज्ञासिला "he asked," दियाले "he has given," होइले "he shall be." Kabi Kankan uses पচिलি "thou

shalt fall," मरिहि "thou diedst," आहिनु "I was;" and Bharat Chandra, दिहि "thou hast done," पानु "I found," and innumerable other forms, which would be classed as vulgar by the purists of the present day.

§ 44. In the remaining languages, Hindi, Panjabi, and Gujarati, both forms of the present participle are used as an indefinite present tense, without any trace of the old substantive verb. The indeclinable form occurs constantly in Chand, thus कातिक वरत पउकर सनान । गोकर्ण महातम सुनत कान ॥ "In Kartik he *performs* ablutions at Puhkar, and *hears* with his ears the glories of Gokarn."—Pr. R. i. 198. The long list of words of this form in vi. 39, describing the fight at the darbār, may be construed either as participles or present tenses. It is one of those scarcely translateable jingles of which Chand is so fond धुकंत धार धार सों । बकंत मार मार सों । सुकंत स्नार स्नार सों । तवंत सार तार सों ॥ and so on for fifty lines. Perhaps the meaning may be thus roughly paraphrased—

They thrust with sword-edge biting,
They shout the shout of smiting;
They crouch from weapons sweeping,
They watch the steel blade leaping.

The meaning is clearer in other places. चक्षत पवन पावक समान । तपस्यत सुताप मन । सुकृत सरोवर मचत कीच । तस्फूत मीन तन ॥ (Pr. R. lx. 17), "The wind *blows* like to fire, distressing the mind (as if with) penance, the tanks *dry up*, the mud *is stirred up*, the fishes' bodies *pant*." So in Bihari Lal, मकराङ्गत गोपाल के कुरुक्षु शोहत कान । धर्मी मणी हिय घर समर खीढी चक्षत निशान ॥ "The dolphin-shaped earring *shines* (sohat) in the ear of Gopal, as the flag of love *appears* (lasat) at the threshold while he enters the heart" (Sat. vi.). He constantly uses the feminine Braj form in ति both as a participle and a present. कहति न देवर की कुवत कुवतिय कवह उराति । पंचर

गत मंत्रार दिग शुक खों सूखति जाति ॥ “The virtuous wife *does not repeat* the bad words of her husband’s younger brother, fearing (darāti) a quarrel, but *dries up* with fear, like a parrot when a cat approaches its cage” (Sat. xv.).

In classical Hindi both forms are used as a present tense, it is unnecessary to give instances, as the practice is universal. The same is the case in P., where मैं भेद्दा “I send,” is the ordinary indefinite present. सड्कर ही रोडी सुडे कुडी दे मुडे पार्दे “They put a lump of sugar in the mouth of the boy and girl.”¹

Classical Hindi also uses this participle, with “if” prefixed as a past conditional; thus they say जदि मैं जानता तो जबही जहो जाता “Had I known, I never would have gone,”—a similar practice to that of O. and B. mentioned in the last section.

The declinable participle is used in G. as a past habitual, or as a subjunctive aorist, according to the grammarians, so that जूँ छोडतो means “I used to loose,” or, “I should loose.” In the former sense it is employed in the same way as the old present or aorist जूँ छोडँ. The example given is तमे बराबर भाग राखता (pl. masc.) जहों “you used not to keep a fair share.”² Most commonly, however, it is used with an auxiliary verb in a variety of meanings, this language being very fertile in the production of compound tenses.

§ 45. The passive past participle in Sanskrit has many forms; the simplest, though least widely used, in the classical language, is, however, that in *ita* (*itas*, *itā*, *itam*), as पतित “fallen.” The त of the affix, as would be expected, becomes in the higher Prakrits द, and in the more common dialects falls out altogether; thus we have हालिदं = हारितं “lost,” मुसिदो = मूषितः “robbed,” गहिदं = गृहीतं “taken,” and many others.

But Var. vii. 32 admits even in Maharashtri the form from

¹ “Panjab Customs,” in Appendix to Panjabi Grammar, Loodhiana, p. 91.

² Leckey, Grammar, p. 160.

which the **द** has entirely dropped, and instances इसिंच for इसितं “laughed,” पठिंच for पठितं “recited,” and this form has become the type of most modern languages. In Old-Hindi this participle regularly ends in sing. चौ *m.*, रौ *f.*, pl. ए *m.*, रै *f.*, as चचौ *m.*, चचौ *f.*, etc., “burnt.” Here the च represents the त् of the Prakrit, hardened into a semivowel before the final vowel. In the feminine it is merged in the रै of the affix, and in the plural lost altogether, for चचै easily passes into चचे.

Chand uses this form throughout, as तज रघौ चोति नय देव चान्! “his body *remained* bright, he *went* to the abode of the gods” (i. 299); चयौ “done,” चयी “gone,” etc. It is, however, more frequently used as a tense than as a participle, and further illustrations will be given in a following section.

The form in चौ lasts all through the mediæval poets, and is still in use in the dialects of Rajputana and in Braj. In the former a slight change has occurred, sing. मार्यौ, pl. मार्या, while in Kumaon the form is sing. मारियौ, pl. मारिया.

Modern classical Hindi has sing. मारा *m.*, मारी *f.*; pl. मारे *m.*, मारी *f.*, “struck.”

Punjabi retains the त् of the Prakrit, and has sing. मारिता *m.*, मारी *f.*; pl. मारे *m.*, मारीता *f.*, “struck;” so also does Sindhi, sing. इसिचो or इसो *m.*, इसी *f.*; pl. इस्ता *m.*, इसिंच *f.* Trumpp seems to be here in error in saying that the च has been inserted to fill the hiatus caused by the elision of the द्. It is rather the त् of इदो hardened to a semivowel, as in Old-H. and P.

Oriya has rejected the final syllable, just as it has in its present participle, and has an indeclinable past participle in *i*, as *dekhī*. This is never used alone, but only in composition, with an auxiliary forming a tense. The past participle used to form the passive ends in *a*, like H., as *dekhā jibā* “to be seen.”

The same form is found in Gujarati, as sing. છોદ્યો (chhodyo) *m.*, છોદ્યી *f.*, છોદ્યું (chhodyū) *n.*; pl. છોદ્યા *m.*, છોદ્યી *f.*, છોદ્યાં *n.*

G., however, in common with M. B. and O., has another

form of this participle ending in an affix, whose special type is ल्. The forms may be brought together for comparison—

G. Sing.	झोडेलो <i>m.</i> ,	झोडेली <i>f.</i> ,	झोडेलुं <i>n.</i>
M. (neuter) Sing.	सुटला <i>m.</i> ,	सुटली <i>f.</i> ,	सुटले <i>n.</i>
,, (active) „	सोडिला <i>m.</i> ,	सोडिली <i>f.</i> ,	सोडिले <i>n.</i>
G. Pl.	झोडेला <i>m.</i> ,	झोडेलो <i>f.</i> ,	झोडेला <i>n.</i>
M. (neuter) Pl.	सुटले <i>m.</i> ,	सुटला <i>f.</i> ,	सुटलो <i>n.</i>
,, (active) „	सोडिले <i>m.</i> ,	सोडिला <i>f.</i> ,	सोडिलो <i>n.</i>

B. देखिल, in Old-B. देखिला (only used as a tense combined with *as*), देखिले “having seen.”

O. देखिल (the same), देखिले *id.*

The Bhojpuri dialect of Hindi has also an indeclinable past participle मारल, in some districts also मारिला, from which it forms a tense.

Here the junction vowel varies much. In B. O. and the active of M. it is ए. In G., on the other hand, it is ए, while in the neuter of M. it is ए. M. has a long string of verbs, both active and neuter, with the junction vowel ए; some of these are causals by origin, as पळ “flee,” p.p. पळाला, for *paṭa-īlā* (as in B. and O. पळालू). Others, again, owe the long vowel to a Skr. *ay*, as उड “fly,” p.p. उडाला, Skr. उडुयित वृ उड + ली. Others are denominatives, as दीप “be dazzled,” दीपाला, Skr. दीपचित; there are, however, some which I am not able to explain on any of the above grounds. The list comprises about thirty verbs only, and in twenty-five of them participles, with the junction vowel ए, are also in use.

The usual explanation of this form in *l* is that it is derived from the Skr. p.p.p. in *īta*, through Pr. *ido*, by change of ए to उ, and thence to ल्. The change is undoubtedly possible as far as ए and उ are concerned, or as far as ए and उ are concerned; but the change from ए to उ is a great stumbling-block. The great authority of Lassen (p. 363) is usually quoted in

support of this view, but even he cannot avoid being struck by the coincidence between this and the Slavonic preterites in *l*.

As regards the change from *द* to *उ*, it is observable that it only occurs in those Skr. preterites which contain a cerebral. Thus छत becomes in Magadhi छडे (Mr. 270). Here, however, there was evidently a form छर्ते = छट = छड, so that there is no question of a *द* at all. So also in वाबउ for वापृत = वापर्ते = वपट = वप्त (Mr. 227). The only other instance known to me is वडे for वत (Mr. 276), but here we may fairly assume a false analogy with छडे = छत. So widespread a form as the modern participle in *l* must rest upon some firmer proof than the rare examples given above.

I am disposed to think that we have in this participle the survival of an ancient form which has not been preserved in classical Sanskrit, nor in the written Prakrits. Perhaps (but here I tread on ground somewhat beyond my own domain) that type of the passive past in Skr. which ends in *त* or *ण* may be the classical representative of this ancient form; thus we have from √*कृ* “cut,” कृतः, from √*भिद्* “cleave,” भिन्नः, and in some roots both forms, that in *त* and that in *ण*, stand side by side, thus √*पू* “fill,” makes पूर्णः and पूर्तः, √*गुद्* “push,” गुन्नः and गुतः.

Even in the Slavonic languages, however, the characteristic *l* of the preterite is thought to have arisen from an original *d*, and that again from *t*.¹ If this be so, we have here an ancient change which took place before the separation of the various members of the Indo-European family, and not a mere local corruption confined to Indian ground. In Russian the preterite is a participle with forms for gender, thus from *dielat'* “to make,” pret. sing. *dielal' m.*, *dielala*, *dielalo n.*, pl. *dielali mfn.*² In Servian the same form occurs, *trés* “to shake,” has—

Sing. *trésoao m.*, *trésla f.*, *tréslø n.*

Pl. *tréslí m.*, *tréslé f.*, *tréslá n.*

¹ Rapp, *Verbal-organismus*, vol. i. p. 99.

² Reiff, *Russ. Grammar*, p. 97; Rapp, vol. i. 187.

Compare Marathi—

Sing. trásalā, trásali, trásalē.

Pl. trásale, trásalyā, trásalī

from चासणे “to trouble.” The similarity is striking, and seems to be more than a mere accidental coincidence. Moreover, the connection between this Slavonic *l* and *n* is shown in more than one instance. Thus, the Russian verb has from *nes* “to drag” a pret. past sing. *nesén m.*, *neséna f.*, *neseno n.*, pl. *neseny*. The same form occurs in the Czech.

But we are getting beyond bounds. The comparison is attractive, and, if there were time to study the Slavonic languages as well as the Indian, might perhaps be worked out to some conclusive result. All that can be said at present is that two groups of the same family have a preterite in *l*, and that there may be some connection between the two; while, on the other hand, the derivation of this preterite from a past participle in *t* seems strained and ill-supported as regards the Indian group, and if true for the Slavonic group, must have occurred a long while ago, before the separation of the families, and has strangely failed to leave any traces of itself in the most important language of the Indian group in its most cultivated stage.

§ 46. Let us turn to matters more within our scope. The passive past participle is the only part of the modern verb which affords an exception to the general rule of the unchangeableness of the stem-syllable. Each one of the modern languages has a few such participles, which, being derived from the Prakrit developments of the Skr. p.p.p., differ from their respective verbal stems, which latter are derived generally from the form of the root used in the present tense. These early Tadbhava participles, as they may justly be called, are most numerous in Sindhi. Trumpp gives (p. 273) a list of no

less than 140 of them, a number which far exceeds that to be found in any other of the languages. They owe their existence chiefly to the omission in Skr. of the intermediate ए, so that the affix त् of the p.p.p. is added directly to the root, and when this root ends in a consonant, there arises a strong or *mixed* nexus, which in Prakrit has to be dealt with according to the ordinary phonetic laws. Sometimes, as we saw in § 14, the stem of the verb itself is entirely borrowed from the p.p.p., and in that case the modern participle does not differ from the rest of the verb; but when the ordinary stem is derived from the older present, and only the participle from the old p.p.p., the two differ so much that it is difficult at first sight to recognize the connection between them.

The verbs given in § 19 have mostly old Tadbhava participles, and it is through these participles that the clue is found to the derivation of the verb. Thus—

STEM.	SKR.	P.P.P.	SKR.	PR.
बद्ध “be bound”	√ बध्	बुधो (quasi बधित् बधो).		
बृध “bind”		बृधो	बृध	
बुध “be heard”	√ बुध्	बुधो	बुध	
बुध “hear”				
रध “be cooked”	√ रध्	रधो	रध	
रध “cook”				
वह “get”	√ वभ्	वधो	वध	
वभ “be got”				
दुध “be milked”	√ दुध्	दुधो	दुग्ध	दुधो
दुह “milk”				
दह “torment”	√ दह्	दुधो	दग्ध	दहो
भव “be broken”	√ भव्	भगो	भप	भगो
भव “break”				
भुध “be fried”	√ भध्	भुगो	भुष्ट	भुडु (analogy of
भुध “fry”				भग)

STEM.	SKR.	P.P.P.	SKR.	PR.
हिण् “be broken”	√हिण्	हिणो	हिण	
हिण् “break”				
सुच् “be heard”	√सु	सुचो	सुत	
सुच् “hear”		सुचिचो		(regular modern form)
खण् “raise”	√खण्	खणो	खण	खणिचो
कुह् “kill”				
कुस् “be killed”	√कुष्	कुठो	कुष	कुटो
गह् “rub”				
गस् “be rubbed”	√घृष्	गठो	घृष	घिटो, नटो
कुह् “touch”				
कुप् “be touched”	√कुप्	कुतो	कुप	कुतो

The exact coincidence of these participles with the Sanskrit and Prakrit confirms the derivation of the verbal stems given in § 19. There are many others equally instructive as retaining the Prakrit form; thus, for instance, we can explain the following :

S.	SKR.	S. P.P.P.	SKR.	PR.
लिप् “smear,”	√लिप्	लितो	लिप	लितो
तप् “warm,”	√तप्	ततो	तप्त	ततो
सुन्ह “sleep,”	√स्वप्	सुतो	सुत	सुतो
पा “get,”	√प्राप्	पातो	प्राप्त	पातो [?]
आण् “bring,”	√आणी	आादो	आणीत	
ह् “weep,”	√हृ	हनो	हृदित	हवो

So also the origin of उघण् “wipe out,” is obscure, till we look at the p.p.p. उघठो, which leads to Skr. उघृष्, and then we see that *ugahānu* is for *ugahānu*=*udgharehanam*. The participles in *tho* similarly explain themselves, as

S.	SKR.	S. P.P.P.	SKR.	PR.
दिस् “see,”	√दृष्	दिठो	दृष्ट	दिटो
वस् “rain,”	√वृष्	वठो, कुठो, उठो	वृष्ट	वुटो

S.	SKR.	S. P.P.P.	SKR.	PR.
पिह, पेह "enter,"	√ प्रविश्	पेठो	प्रविष्ट	पहड्हो (H. पेठ)
विह "sit,"	√ उपविश्	वेठो	उपविष्ट	उवरड्हो (H. विठ)
पीस "grind,"	√ पिष्	पीठो	पिष्ट	पिढ्हो
तुष "be pleased,"	√ तुष्	तुठो	तुष्ट	तुड्हो

The next three words have old Tadbhava participles in almost all the languages of this group :

दिख्यु "give," p.p.p. दिखो, Pr. दिखो.

कर्यु "do," .. कीतो, विक्षो, वयो, Skr. क्रत, Pr. विक्षो, *see* under H.

मर्यु "die," .. मो, मुक्षो, Skr. मृत, Pr. मुक्षो.

Another class is composed of denominatives or neuter verbs with the causal type *dm* (§ 28). These are

Infin. उभामणु "to boil over,"	p.p.p. उभाष्यो
„ उध्मामणु "to be extinguished,"	„ उध्माष्यो
„ उड्हामणु "to fly,"	„ उड्हाष्यो
„ उपामणु "to decrease,"	„ उपाष्यो
„ खामणु "to be burnt,"	„ खाष्यो
„ विसामणु "to be extinguished,"	„ विसाष्यो
„ विकामणु "to be sold,"	„ विकाष्यो

There is, as already mentioned, considerable obscurity as to the derivation of these words : *udāmanu* is, however, certainly from Skr. *ud-dī*, p.p.p. *dīna*; *ujhāmanu* perhaps from Skr. *ut-kshi*, p.p.p. *kshīna*; *vikāmanu* from Skr. *vikṛti*, p.p.p., however, not *kṛtīna*, but *kṛtta*. On the analogy of those verbs whose p.p.p. ended in *na*, may have been formed the modified p.p. in *no* for all verbs of the class, regardless of the fact that in the classical language the causal p.p. would end in *apita*, e.g. *sthāpita*. In

Hindi, also, stems ending in *ā* take this p.p. in *no* in the poets as फिरा, p.p. फिरानो, or apocopated *n*, as रिसा p.p. रिसान.

The above remarks explain nearly half the words in Trumpp's list, for the rest the uncertainty is too great to admit of satisfactory explanation. Trumpp, for instance, would derive द्राहणु “to satisfy,” and द्रापणु “to be satisfied,” from Skr. √तुप, तर्पति, but the p.p.p. द्राष्टो can hardly represent तुप्त. Others again there are whose p.p. is intelligible, while the infinitive is not. चुतो “engaged” (in work) explains itself by Skr. चुल्ल, Pr. चुत्तो, clearly enough, but its infinitive should be *jujanu* or *junjanu* (Pa. चुंबति). Whence then comes it that the infinitive is *jumbanu*? So also *rudho* “busily employed” is clearly Skr. रुध् (रध्), one form of the infinitive *rujhanu* is regularly derived from Skr. रुधते, but what are we to say to another form *rumbhanu* or *rubhanu*?

Punjabi has several of the same early Tadbhava participles as Sindhi, and a few of its own. The total number, however, is much smaller than in Sindhi. The commonest are

	P.P.	Skr.
करणा “do,”	कीता	कृत (dialectically also कीदा).
जाणा “go,”	गिजा, गहजा	गत (also जाया = Skr. यात).
जाणना “know,”	जाता	ज्ञात.
देखणा “see,”	दिट्ठा	दृष्ट (also डिट्ठा more Sindhico).
देणा “give,”	दित्ता, दिया	दत्त.
किणा “take,”	कीता, किया	क्षमित, instead of classical क्षम्य.
चरसणा “rain,”	चट्ठा	चृष्ट.
खाणा “eat,”	खाधा	खादित.
पिणा “fall,”	पिचा	पतित, Sindhi <i>id. through</i> पहच्चो.
बंधणा “bind,”	बद्धा	बद्ध.
पहचाणा “recognize,”	पश्चाता	परिज्ञात? H. पहिचानना.
सिजणा “sew,”	सीता	सेवित.
सीधा “sleep,”	सुता	सुस.

	P.P.	SKR.
ਪਹੁੰਚਣਾ “arrive,”	ਪਹੁੰਚਾ, ਪੁਛੋ	?
ਰਿੰਹਣਾ “cook,”	ਰਿੜਾ	ਰੜ.
ਵਿਚਾਰਣਾ “marry,”	ਵਿਚਾਰਤੋ	ਵਿਵਾਹਿਤ.
ਕਹਿਣਾ “say,”	ਕਿਹਾ	ਕਹਿਤ.
ਰਹਿਣਾ “remain,”	ਰਿਹਾ	ਰਹਿਤ.

In the two last the *्* has leapt over into the preceding syllable, and *kihā*, *rihā*, are for *kahīt*, *rahiāt*, respectively. The above list nearly, if not quite, exhausts the early Tadbhava participles of Panjabi, and Hindi influence is already at work in favour of the ordinary type.

§ 47. Gujarati has, like Panjabi, a smaller number of these participles than Sindhi.

INFIN.		SKR.	PR.
ਕਰਵੁੰ “do”	ਕਾਰ੍ਯੋ, ਕੀਧੀ	ਛਤ	ਕਰਿਓ
ਲੇਵੁੰ “take”	ਲੀਧੀ	ਲਭ	
ਪੋਹੋਚਵੁੰ “arrive”	ਪੋਹੋਚਾ, ਪੋਹੋਤੋ	?	
ਦੇਖਵੁੰ “see”	ਦਿਠੋ, ਦੀਠੋ	ਦੂ਷	
ਬੀਹੋਵੁੰ “fear”	ਬੀਹੀਨੋ, ਬੀਹੀਧੀ	ਮਤਿ	ਬਿਹਿਦੋ (§ 13)
ਖਾਵੁੰ “eat”	ਖਾਧੀ	ਖਾਦਿਤ	
ਉਪਖਾਵੁੰ “produce”	ਉਪਨੀ °ਓ	ਉਪਯੋ	(present <i>upadyate</i>)
ਨੀਪਖਾਵੁੰ “”	ਨੀਪਨੀ °ਓ	ਨਿ਷ਧੋ	(pres. <i>nishpadyate</i>)
ਪੀਵੁੰ “drink”	ਪੀਧੀ	ਪੀਤ	
ਸੁਡੁੰ “sleep”	ਸੁਨੀ	ਸੁਸ	
ਮਰਵੁੰ “die”	ਮੁਚੀ	ਮੂਰ	
ਦੇਵੁੰ “give”	ਦੀਧੀ	ਦੱਸ	
ਬੇਸ਼ਵੁੰ “sit”	ਬੇਠੀ	ਉਪਵਿ਷ਟ	
ਪੇਸ਼ਵੁੰ “enter”	ਪੇਠੀ	ਪ੍ਰਵਿ਷ਟ	
ਜਾਸਵੁੰ “flee”	ਜਾਠੀ	ਜਾਣ	(present <i>naśyati</i>)
ਖਾਵੁੰ “go”	ਜਾਓ	ਗਤ	

In the instances of *ktdho*, *bhtdho*, *khādho*, *ptdho*, and *dttdho*, we have probably formations based on the analogy of *ldho*, for the exception of *bhtdho*, which may owe its *dh* to a combination of the *h* and *d* of Pr. *vihido*, there is no older form which would yield *dh*. The origin of these forms will be more fully inquired into under Hindi, where they are well illustrated.

So far does the original meaning of these participles appear to have been obscured, that from them a participle ending in *elo* is also formed, and they say *ktdhelo*, *dthelo*, and the like, where the participial element occurs twice. The ordinary verb having two forms of participle, one in *yo*, the other in *elo*, the verbs in the above list were bound to have them also, and instead of adding *elo* to the stem, and making *karelo*, *lalelo*, it has been added to the already formed early Tadbhava participle.

There appears to be a slight difference in meaning between the two forms of the Gujarati past participle, that in *elo* being somewhat more emphatic than that in *yo*. Thus જુ આવો છુ “I am come,” but જુ આવેલો છુ “I am come,” (emphatically).

Marathi has early Tadbhava participles, and it has others, which are accounted irregular by the grammarians from other causes. The former are not numerous, and are chiefly found in the same stems as in the other languages. Thus we have—

આ “go,”	p.p.p. ગેલા
ચે “come,”	„ આલા
મર “die,”	„ મેળા
લે “take” (wear),	„ લાલા
ખર “do,”	„ કેલા

Stems ending in ण exhibit ण in the participle, as

खण् “dig,”	p.p.p. खट्टा
न्हण् “speak,”	” न्हट्टा
हाण् “slay,”	” हट्टा

The explanation of these words is apparently to be found in a contraction of syllables; thus Skr. √ खण् “dig” forms regularly p.p.p. खात्, but the ण being changed to ण in Prakrit, a p.p.p. खण्वित् would be legitimately formed, whence खण्व, to which, forgetful of the fact that this is already a participle, M. adds its own participial termination णा, and by rejection of the nasal arrives at खट्टा. So also √ भण्, p.p.p. भण्वित्, whence भण्व and न्हट् + णा. Skr. हण् has p.p.p. हत्, but a Pr. form हण्वित् would be, and is, used, whence हण्व, and the stem-vowel having been lengthened, हट् + णा.

To a similar retention of the ण of the Skr. p.p.p. may be attributed the following, though the etymology is in some cases very obscure :

घे “take,”	घेत्टा “taken.”
धू “washed,”	धुत्टा “washed.”
वज् “see,”	वज्वित्टा “seen.”
माग् “ask,”	माग्वित्टा “asked.”
सांग् “tell,”	सांग्वित्टा “told.”
चाल् “put,”	चात्टा “put.”
खा “eat,”	खात्टा “eaten.”

In § 15 it was shown that Pr. inserts ण in forms like *ghettum*, *ghettuna*, which may be a retention of ण in *griitta*. In the next four words on the list there seems to be a double participle, as in G. *kidhelo*, etc. The origin of चाल् is unknown to me, it looks like an early causal of घे take. In खा the p.p. is apparently a contraction of खादिता, Skr. खादित्.

§ 48. Hindi has very few of these participles. In the classical language only the following are in use :

करना "do,"	किया "done."
मरना "die,"	मर्या "dead."
लेना "take,"	लिया "taken."
देना "give,"	दिया "given."
आना "go,"	गया "gone."

All the other verbs in the language form this participle from the common stem used in all the other tenses, though in the mediæval poets some of the old Tadbhava participles are found, as *ditthau* "seen," *tutthau* "pleased," (*tushta*) in Chand. The three verbs *kar*, *le*, and *de*, however, have several peculiar forms in Old-H., and in the mediæval poets, which are still heard in some of the rustic dialects. There are three parallel forms :

कर has i. कीयो or कियो. ii. कीनी or किनी. iii. कीधो or किधो.

दे „ i. दीयो or दियो. ii. दीनी or दिनी. iii. दीधो or दिधो.

ले „ i. सीयो or लियो. ii. सीनी or लिनी. iii. सीधो or लिधो.

The curious thing about these three verbs is that every two of them have borrowed a form peculiar to the third. For *kiyau* is properly the participle of *kar*, Skr. कृत, Pr. किद्दो and कियो. It has been borrowed by *le* and *de*. So *dlnau* belongs to *de*, Skr. दत्त, Pa. and Pr. दिस्तो, and has been borrowed by *kar* and *le*. Also *ldhau* belongs to *le*, Skr. लक्ष्य, Pa. and Pr. लक्ष्यो, and has been borrowed by *kar* and *de*. We cannot get *klnau* or *ktdhau* phonetically from √ कृ, nor *dtiyau* and *dtihau* from √ दा, nor *lyau* and *lnau* from √ लक्ष्य, without forcing etymology. These three verbs are so constantly used together, and fall in so conveniently for rhymes in the poets, that it is not surprising that, in the general decay and confusion of forms out of which the modern languages sprung, they should have borrowed from one another. To begin with

our oldest author, Chand, **कियो**, **कियी**, and **दियी**, all occur frequently, with the first vowel both long and short, and the final vowel occasionally cut off if it happens to be in the way of the metre. **कन्या कियो चांदोह ॥** “The girl *made* lamentation” (Pr. R. i. 171). It is long in

कीयो तत्र चित चिह्नौ दिस ॥

“He then *made* reflection on all sides.”—xx. 20.

कीयी चलन कौ साव ॥

“He *made* preparation for going.”—xx. 28.

Apocopated, as **दीय** and **कीय** in

गढ पतिक गढ भार दीय ॥

पूरब दिस तत्र गमन कीय ॥

“He *entrusted* the fort to the castellan,
Made a going to the eastern country.”—xx. 29.

सीये सब बोलि चंद चञ्चिय ॥

“*Took* all shouting and playing on drums.”—ib.

A form with *a* occurs for *le* and *de* only, as **स्थी विप्र गुर बोल ॥** “*Took* Brahmins and gurus, saying” (ib. 20), and **दर्कु कन्या वचन वर ॥** “When the maiden *gave* her troth to the bridegroom” (ib. 22).

Commonest by far is the second form with either long or short vowel, in the latter case generally with doubling of the following consonant, and very frequently with the last vowel apocopated. Of these types that with the double consonant is nearest to the Prakrit, and thus presumably the oldest, the rejection of one consonant and lengthening of the preceding vowel is a later feature. In Chand, however, there is no distinction between the two; so that one rhymes with the other, as in

ब्रेर महल मिथिराज सधी सवका रम दिनव ॥

कुसम पटा सिर पाग जाग चंद्रप रस कीव ॥

“In his private apartments Prithiraj dallied with his wives and attendants,

In saffron robes and turbaned head he made the sport of love.”

—xi. 22.

So also चूटि धरतो निधि विनाव “having plundered the land, he has taken treasure” (xxi. 89). In this passage the preceding line ends with विनाव. (In Hindi *av=au*, so *kinnav* is to be read *kinnau*, etc.)

विहसित वरं लग्न लिन्नौ नरिद ॥

“Smiling the king accepted the espousal.”—xx. 23.

सहस घटु विव उपर कीनौ ॥

तीन उपास भैम तब लीनौ ॥

“He poured (gave) a thousand jars over Siva,
Then he took a vow to fast three (days).”—i. 189.

See also the quotation at p. 268 of Vol. II.

Instances of the apocopated form occur chiefly at the end of a line; as

दस कोस आय मुद्दाम कीनौ ॥

विव गाम नगर पुर खूट लीनौ ॥

“Having gone ten *kos* he made a halt,
Villages and towns between he plundered.”—i. 208.

परिमाल चुक पर उद्धम दीनौ ॥

“Parimal gave the order for fighting.”—xxi. 5.

The third form is more frequently found with *de*, to which it least of all belongs, and has an additional termination *tiya* sometimes attached to it, as

दान मान घन दिविय

“He gave gifts and honours abundant.”—i. 342.

In this passage it rhymes with लिजिय, which ought perhaps to be read लिजिय “having taken.”

There is an instance of the natural change into the palatal in

सगरी नाव आय बंध लिजिय ॥

आरहा उदल उतरन न दिजिय ॥

“Carts and boats he went and stopped;
Âlhâ and Udal he suffered not to alight.”—xxi. 86.

for **किन्ही** and **दिन्ही** respectively. This latter occurs frequently, in a slightly altered shape—

वर दीन्ही दुडा गरिद ॥

“Dhundhā gave a blessing to the king.”—i. 305.

प्रिधिराज ताहि दो देस दित ॥

“Prithirāj gave him two provinces.”—i.b. 307.

All three types may be found repeatedly throughout the poem. In later times, as in Tulsi Das and in Braj poetry generally, these verbs take the forms **खीन्ही**, **कीन्ही**, and **दीन्ही**, and the last syllable is occasionally apocopated as in Chand. Thus Tulsi Das—

एहि विधि दाह चिदा सब बीन्ही ॥

विधिवत न्हार तिखावुलि दीन्ही ॥

“In this way he performed all the ceremony of cremation, Having duly bathed, he presented the offering of sesamum.”

—Ay-k. 894.

मोहि उपदेस दीन्ह गुर गीका ॥

“The *guru* hath given me good advice.”—i.b. 928.

तौ जत खीन्ह संब कटकार ॥

“Then why has he taken an army with him?”—i.b. 982.

The above examples may suffice for these special types, which have no analogy with other preterites in H. Oriya and Bengali have few such forms, for O. **মৰা** and **কৰা** are merely contractions of **মৰিলা** and **কৰিলা**, from **মৰ** “die,” and **কৰ** “do,” respectively. From **আ** “go,” O. **গৱা**, B. **নেত**, is about the only real old Tadbhava in those two languages.

§ 49. The participial tenses formed from the past participle are analogous to those from the present. In ordinary Hindi the participle itself is used as a past tense, without any relic of the substantive verb; it will have been noticed that in all the passages quoted in the last section, the participle must be translated as a preterite, and this is the case in the modern language,

both for active and neuter verbs, as *bolt* "he said," *kiyā* "he did." In the mediæval poets, however, and to this day in the rustic dialects of Oudh and the eastern Hindi area, there exists a preterite with terminations retaining traces of the incorporation of the old substantive verb. Before these terminations the long *ā* and *t* of the p.p. masculine and feminine are shortened, and the vowel of the masculine is often replaced by *e*. Thus we have (*mātr* "strike")—

SING. 1.	2.	3.	PL. 1.	2.	3.
<i>m.</i> मारउ	मारउ	मारउ	मारेन्हि	मारेझ	मारेन्हि
<i>f.</i> मारिउ	मारिउ	मारिउ	मारिन्हि	मारिझ	मारिन्हि

Also in *m. मारेउ*, etc. In the sing. 2, 3, the syllable *सि* is often added, as *मारेसि*, and variated into *हि*, as *मारेहि* *m.*, *मारिसि*, *मारिहि* *f.* Thus ज्ञेउ हरषि हिय धरि रघुनाथा "he went rejoicing, holding in his heart Raghunātha" (Tulsi Das, Ram. Sund-k. 4), देखेउ नयन राम बर दूता "I have seen with my eyes the messenger of Ram" (*ib.* 12). Tulsi does not observe the gender very closely, if at all,—पुणि परीहरेउ मुखाने उ पर्या ॥ "Again *she* gave up even dry leaves" (Bal-k. 155), पूछेसि ज्ञोगन काह उछाह ॥ "She asked the people, why is this rejoicing?" (Ay-k. 87). But the feminine is kept in प्रियचादिनि सिष दीन्हिउ तोहि ॥ "The flatteress has given instruction to (has prompted) thee" (Ay-k. 101). The type ending in *सि*, though used for both 2 and 3 sing., more strictly belongs, I think, to 2 sing. from Skr. *asi*; but in this tense the traces of the substantive verb are so much abraded that it is difficult to speak with certainty about them. The following handful of instances, taken at hazard from one page of the Sundarakānda of Tulsi's work, will show the various senses in which this affix is used: खाएसि फल भर चिटप उपारे "He *eats* the fruit, and tears up the bushes" (S-k. 40), बहु मारेसि बहु मर्देसि बहुक मिलायेसि धुरी ॥ "Some he *slew*, some he *trampled* under foot, some he caused to mix with the dust," बहु खेलू बवन रैं

कीसा । केहि के वज घालेसि वज खीसा । कीधी अवण सुनेसि जहिं मोहि । . . . मारेसि निश्चिर केहि अथराधा । “Saith the lord of Lanka, who art thou, and what? By whose strength *hast thou torn* to pieces the forest, *hast thou never heard* of my fame, . . . for what fault *hast thou killed* the demons?” (*ib.*) Panjabi throws no light on the subject, as it does not use this form, but employs the participle simply as a tense, as *maṭ*, *tū*, *uh māriā*, “I, thou, he, smote.” Indeed, to such an extent in H. and P. has this custom of using the bare participle as a preterite tense prevailed, that it cannot now be used in any other sense, and if we wish to say “smitten,” we must not use H. *mārā* or P. *māriā* alone, but must add the participle of the modern substantive verb, and say H. *mārā hūā*, P. *māriā hōā*. The only trace in P. of the old substantive verb is to be found in a dialectic form which I have often heard, though it does not seem to be used in writing, as *कीतोस* “he did,” which is probably to be referred to S. *क्षतोऽस्ति*. The grammarians, however, suppose that *kitos* is in some way a metathesis of *us ne kitā*, so that *kitā+us=kitos*. The instrumental, however, of *uh* “he,” is not *us ne*, but *un*; *us ne* is Hindi, and would hardly have been resorted to in the formation of a pure dialectic type like this. Moreover, in the 1 plural we have such expressions as *खादेसा*, which is evidently *khānde+'sā*, for *asd=asmāh*.

Different from modern, but strikingly similar to mediæval, Hindi in this respect is Sindhi, which does not employ the participle singly as a preterite, but, except in the 3 sing. and pl., has relics of the substantive verb incorporated with it, thus (*hal* “go”)—

SING. 1.	2.	3.	PL. 1.	2.	3.
म. हविउसि	हविए	हविओ	हविउसीं	हविउउ	हविउ
ज. हविउसि	हविएं	हवी	हविउसीं	हविउ	हविउं

By comparing these terminations with those of the S. future,

which is based upon the present participle (§ 41), it will be seen that they are absolutely identical, thus :

halandu -si	corresponds to	haliu -si.
halandia -si	"	halia -si.
halandā -sī	"	halia -sī.
halandiū -sī	"	haliu -sī.
etc.		etc.

and the terminations may, in the case of the preterite, therefore, as well as in that of the future, be referred to the old Skr. verb *as* in various degrees of decay.

Marathi exhibits the same analogy between the present and the preterite; to its p.p. in *सा* *m.*, *सी* *f.*, *से* *n.*, etc., it adds the same terminations as to the present p. in *ता* *m.*, *ती* *f.*, *ते* *n.*, etc. Thus

Sing.	1. सुटलौ <i>m.</i> ,	सुटलें <i>f.</i> ,	सुटलौ <i>n.</i>
	2. सुटलास <i>m.</i> ,	०सीस <i>f.</i> ,	०सेस <i>n.</i>
	3. सुटला <i>m.</i> ,	०सी <i>f.</i> ,	०से <i>n.</i>
Pl.	1. सुटलौ <i>m. f. n.</i>		
	2. सुटलां <i>id.</i>		
	3. सुटले <i>m.</i>	०सा <i>f.</i>	०सी <i>n.</i>

The forms exactly agree with those of the present, as will be seen by turning to § 42. There is no conditional as in the present. When it desires to use this form in an adjectival sense, M., having apparently forgotten its originally participial nature, adds another *एसा*, thus we get *मेलेले चनावर* "a dead animal," *केलेला पुरूष* "a made (i.e. experienced) man." The fact so well established for S. and M. may help us to understand, if we cannot fully explain, the preterites of O. and B., which are formed in the same way. From a p.p. *देखिल*, O. constructs a preterite, thus—

Sing.	1. देखिलि	2. देखिलु	3. देखिला,
Pl.	1. देखिलु	2. देखिल	3. देखिले,

where the terminations correspond exactly with those of the conditional, which is similarly formed from the present participle.

Bengali does the same (*pace* the Pandits), as—

Sing. 1. देखिणु	2. देखिदि	3. देखिष्य
Pl. 1. देखिष्याम	2. देखिष्या	3. देखिष्येन.

Here the 3 sing. has also देखिष्येन with a final ण, as in the imperative and future, concerning which see § 53. The 1 sing. in *nu* is frequently heard in speaking, and is very common in the old poets, as अपरुप पेखनु रामा “I saw the fair one looking woe-begone” (Bidyapati, vii. 1), where some read पेखिणु.

In Gujarati the participle is used alone as a preterite in both forms, that in *yo* and that in *elo*, but more frequently a modern substantive verb is added for greater clearness. This language has no traces of the old incorporated Sanskrit *as*.

§ 50. In the past tenses of all but B. and O. the *prayogas* or constructions mentioned in Vol. II. p. 264, are employed. In most of the languages, indeed, their use is restricted to the past tenses. The direct or *kartā prayoga* is used with neuter verbs, and requires the subject to be in the nominative case, while the participle, which does duty for a preterite, changes with the gender of the speaker. Thus

H. वह बोला “he spoke,”	वे बोले “those men spoke.”
वह बोली “she spoke,”	वे बोलीं “those women spoke.”

So, also, in P. S. and G. In M. the principle is the same, though there is more variety of forms :

तो म्हटाचा “he said,”	ते म्हटाचे “illi dixerunt.”
ती म्हटाची “she said,”	त्या म्हटाचा “illæ dixerunt.”
तें म्हटाचे “it said,”	तीं म्हटाचीं “illa dixerunt.”

And so through all the persons except 1 and 2 plural, where no

distinction of gender is necessary, as the speaker is known. In the active verb, however, the *karma* or objective construction is used, where the subject is put in the instrumental, the verb agreeing in number and gender with the object. Thus, H. मै ने तुम से बड़े कठोर वचन कहे हैं “I have spoken very harsh words to you” (Sak. 33). Here the subject *mai ne* is in the instrumental, the verb *kahe haī* is masc. plural, to agree with the object *vachan*. दैव ने देसा ही जोन मिला दिवा (ib. 39) “Destiny has joined just such a joining” (has brought about such a marriage).

So also in M. the p.p. is declined for all three genders in both numbers so as to agree with the object, as लाने पोथी वाचिली “he read the book,” where *vachili* is fem. sing., to agree with *pothi*. In M. and S. many verbs are both active and neuter, in which case the preterite has a double construction, direct or *karttā* when the verb is used as a neuter, objective or *karma* when it is used as an active. So also in G. The distinction appertains to syntax, and not to formlore, and need not be more than mentioned here.

There is also a third or impersonal construction technically known as *bhāva*, in which the object is not expressed, and the verb, therefore, remains always in the neuter. In M., however, this construction is used even when the object is expressed, as लाने लाला मारिले “he beat him,” literally “by him to him beaten.”

§ 51. The participle of the future passive, which in Sanskrit ends in तव, plays an important part in the modern verb in some languages. It does not, like the two previously noticed participles, form modern participles, but rather various kinds of verbal nouns, such as in Latin grammar we are familiar with under the names of gerunds and supines, also the infinitive. The Latin gerund itself is, however, closely allied to the participle of the future passive, for *amandi*, *amando*, *amandum*, are

respectively the genitive, dative, and accusative of *amandus*. There is, therefore, a participial nature inherent in these forms which justifies their inclusion in the present chapter. The Skr. *tarya* becomes in Pr. *davva*, and with elision of the *d*, *ava*. Thus Skr. वोधितव्य, Pr. वोधिद्व, वोधिद्व. So also Pr. वरिद्व, वरिच्छद्व, which must be referred to a Sanskrit form वरितव्य rather than to the classical form वर्तव्य, for Prakrit, as mentioned before, generally takes no heed of Sanskrit subtleties about inserting or omitting the intermediate त्, but treats all verbs alike, as if that letter were inserted, and it naturally gives the type to its modern descendants in all cases.

The treatment of the form so inherited from the Prakrit differs in the various languages, both in form and meaning.

Sindhi uses it as a present passive participle ending in *abo*, Pr. वरिच्छद्वो, losing the *a* and the first *v* of the suffix, becomes वरिबो, meaning "being done." The transition from the original sense of "that which is to be (or must be) done," into "that which is being done," is simple and natural. Examples are—

तुसाट्यु "to choke,"	तुसाटिबो "being choked."
तुहिणु "to cheat,"	तुहिबो "being cheated."
मुख्यु "to seize."	मुखिबो "being seized." ¹

Gujarati differs from Sindhi in rejecting the त् and retaining the व्, thus making वरिबो "being done," as वोडबो *m.*, वी*f.*, वु*n.*, etc., "being loosed;" लावबो, however, means "bringing," where the sense has become active. The neuter of this form does duty as an infinitive, as जावु "to go," of which more hereafter.

In Marathi the vowel preceding the व् is lengthened, and one *v* rejected, giving a form वरावे, which is the same for active and neuter verbs. The meaning, to judge by the

¹ Trumpp, p. 54.

examples quoted, has also changed, for although properly the same as in the older languages, "that which has to be done," it is used in constructions where it implies "the doing" of a thing only. It takes all three genders, and is commonly used also in the genitive and dative cases करावयाचे and करावयास, or कराव्यास. Thus ते भी करावयास विच आहे "I am ready to do that" (i.e. "to the doing of"), आपवासीं काही बोकावयाचे आहे "I have something to say to you," i.e. "with you something of that which must be said I am." Thus it approximates somewhat to the infinitive of G., as in the following passage :

न करावा संग । वाटे दुरावयं वग ॥
सेवावा एकात । वाटे न बोकावी मात ॥
जन धन तन । वाटे लेखावें वमन ॥

"It is proper not to associate, to be separated from the world ;
It is proper to preserve solitude, not to speak at all ;
People, wealth, self it is proper to consider as vomit."

—Tukaram. Abh. 1885.

Here *vāte* (Skr. वर्तते) means "it seems," i.e. "it seems proper," like Latin *debet*, *oportet*, *licet*, used impersonally, and the participle agrees with the object. Thus *sanga* and *ekānta* being masc., the participles are masc. *karāvā* and *sevāvā* ; *māt* (Skr. माता) being fem., *bolāvā* is fem. also ; *jag*, *vaman* neut., hence *durāvāven*, *lekhāvāven* neut. The original meaning of a passive participle may be exhibited by supposing the sentence to be "society is not to be made . . . this seems proper," which is easily inverted into the rendering given above.

When used in the genitive or dative case, the य sometimes drops out, and they say, for instance, आन्हास देशातरी जावयाचे पडेल "We shall have to go to another country," for आव्या, literally "to us in another country of *going* it will fall." Latin would here use the corresponding passive participle, *Nobis eundum erit*, or Skr. *gantavyam asti*.

Punjabi has apparently no trace left of this participle, nor

has classical Hindi, but in rustic Hindi, especially in the eastern parts of its area, as well as in Bengali and Oriya, this participle exists. In Bhojpuri it ends in वे or वे, without any junction-vowel, and means the doing of anything, as सुनवे न कैलान sunbe na kailan, "they did not make a hearing," i.e. "they would not listen," मानवे न करिहै mānve na karihāi, "they will not make an obeying," i.e. "they will not obey."¹ It is more emphatic than a simple preterite or future, and implies that the persons referred to obstinately refused to hear or obey.

In B. and O. it is a simple infinitive, but as a noun is declined in all cases, thus B. O. देखिवा "to see," genitive देखिवार "of seeing," etc. As a noun, it also implies the act of doing anything, as O. भर्ख गीत शुखिवा दोष घटे गाइवा त पाप "the hearing of, or listening to, obscene songs, is a fault, the singing (of them) is a crime" (see § 74).

§ 52. The tenses formed from this participle come next to be considered. In Sindhi the old substantive verb is incorporated, just as in the tenses derived from the present and past participles, but it is used to form a future passive from active verbs only, as (*chhad* "abandon"), "I shall be abandoned," etc.

Sing. m. 1.	इत्तिवृसि	2. इत्तिवृत्ते	3. इत्तिवृत्तो
f. 1.	इत्तिविवृसि	2. इत्तिविवृत्ते	3. इत्तिविवृत्ती
Pl. m. 1.	इत्तिवृत्तासी	2. इत्तिवृत्तउ	3. इत्तिवृत्ता
f. 1.	इत्तिविवृत्तासी	2. इत्तिविवृत्तउ	3. इत्तिविवृत्तं

Here the terminations are precisely identical in every respect with those of the active future and preterite, exhibited in the preceding sections.

In Gujarati this participle used alone, and inflected for

¹ Kellogg, Grammar, p. 231.

gender, constitutes what the grammar-writers are pleased to call the second present of the second potential mood. It is, however, really a construction of the objective, or *karma*, kind, in which the verb agrees with its object, and the subject or agent is in the instrumental or (as usual in G. in this construction) in the dative; thus they say मारे or में छोड़दो “I ought to release,” i.e. “by me it is to be released,” तोरे or में वीश्वाश भरदो “you ought to have confidence,” i.e. “by thee trust is to be made,” Skr. सदा विश्वासः वर्तमः.

The genitive case also, oddly enough, forms a tense of its own, also with no trace of the old substantive verb, as छोड़वानो *m.*, जी *f.*, जु *n.* The meaning seems hardly, if at all, distinguishable from that of the nominative, and the construction is objective, as in that tense; thus जे काम आमारे भरवानु “the work which we ought to do.” I am not altogether satisfied, however, with the explanation of this tense as the genitive of the above participle, and would suggest that it may possibly be derived from the *Ātmane*. pres. part. in *māna*, like *bhava-māna*. It is possible, I think, that though the *Ātmanepada* has dropped out of use at an early epoch, yet that this participle, not being specially recognized as belonging to that phase of the verb, may, in some dialects, have held its own. From the want of documents of the intermediate period, however, the question is one which must remain, for the present at least, obscure.

Marathi combines the terminations used by it in the indicative present and past, with this participle also, but, from a memory of its origin, employs the tense so formed somewhat in the same way as G., namely, as indicating that a thing ought to be or should be done. From this strict and primary sense other subsidiary meanings branch out, as might be expected. The neuter verb uses the direct or *kartā* construction, also the *bhāva* or impersonal; the active uses the *karma* and *bhāva*. As it is only in the direct construction that the verb is conjugated

for person, it is only in the neuter verb that the verbal terminations occur. Thus (*sut* "escape")—

Sing. m. 1.	सुटावा	2.	०वास	3.	०वा	Pl. 1.	०वे	2.	०वेत	3.	०वे
f.	सुटावी		०वीस		०वी		०वा		०वात		०वा
n.	सुटावे		०वेस		०वे		०वीं		०वीत		०वीं

The 2 plural here differs from the other tenses in preserving a separate form for all three genders, in which the final *t* recalls the termination of the 2 plural of the Sanskrit optative.

In the active verb with the *karma* construction, the participle is declined for all three genders of both numbers, but in the nominative case only, and the agent is in the instrumental, thus व्या, तु or त्वाने सोडावा-वी-वे, etc., "I, thou, he, should loose." In both neuter and active, when the *bhāva* construction is used, the verb stands in the neuter singular with all persons, as सुटावे or सोडावे.

Stevenson (p. 101) distinguishes no less than fourteen different senses of this tense, but the distinctions seem somewhat too finely drawn, and belong rather to the department of conventional usage than to that which deals with the organism and structure of the language.

With a short *a* preceding the characteristic वे, which is all that remains of the participial ending, M. forms a whole potential mood, which may even be looked upon as a separate phase of the verb. Thus (*sod* "loose")—

Aorist (Past habitual) मसा सोडवे "I used to be able to loose" (rare),

Present	„ सोडवते "I can loose,"
Preterite	„ सोडवते "I could loose" (rare),
Future	„ सोडवेत "I shall be able to loose,"
Imperfect	„ सोडवत होते "I could have loosed,"
Pluperfect	„ सोडवते होते "I had been able to have loosed,"

and so on, through all the range of compound tenses. The construction is the Bhāva or impersonal throughout, showing that the form originates from the participle, and is to be literally rendered "by me to be loosed it is, or was," which accounts for the neuter form being used.

§ 53. It is to this place that I would now refer the *ba* type of the future as used in B. and O., and in the Bhojpuri dialect of Hindi. It has been usual to compare these tenses with the Latin future in *bo*, as *amabo*, and the comparison is tempting, but, as I now think, delusive. It rests upon the supposition that the *b* of the termination represents the substantive verb *bhā*; but to this there are the seemingly fatal objections that *bhā*, in its modified form of *bhāra*, had from very early times become *ha*, losing its labial element altogether, and that the present tense *bhārāmi*, etc., though much changed and worn away in modern times, always retains its characteristic vowel *o*, sometimes shortened to *u* or resolved into *ua*. It is only when an *i* follows the *o*, that the combination *oi* is at times shortened to *e*, as in O. *hebt=hoibā*.

Judging by the analogy of the cognate languages, it seems that we ought now to see in the B. and O. future the Skr. participle in *tarya*, in combination with the present tense of *as*. The forms are (*dekh*, "see")—

B.	Sing.	1. देखिव	2. देखिवि	3. देखिवे वेक
O.	„	1. देखिवि	2. देखिवु	3. देखिव
Bhojpuri.	„	1. देख्व	2. देख्व	3. देख्वी
B.	Pl.	1. देखिव	2. देखिवा वे	3. देखिवेन
O.	„	1. देखिवु वा	2. देखिव	3. देखिवे
Bhojpuri.	„	1. देख्व	2. देख्व	3. देख्वही

The 3 sing. and 3 pl. of Bhojpuri may be excluded from this

group, as they belong to the *aa* or *ha* type of the future (§ 35). The dialect of Riwa has some forms of the *ba* type, as 2 sing. मारिवेस, 1 pl. मारिव, मारव, and मारिवै, 2 pl. मारिवा. The dialect of Oudh (Avadhi) has 1 sing. मारवू, 2 मारवेस, मारवे, 1 pl. मारव, 2 मारवो, and in the old Purbi dialect मारव *mārab* is used for all three persons of both numbers.

There is thus apparent a general tendency to the use of the *ba* type of future throughout the eastern area of the Aryan territory in India, and it will be seen by comparing either B. or O. terminations of the future with those of the tenses formed by those languages from the present and past participles respectively, that they are almost, if not quite identical. Thus O.—

	PRESENT.	PAST.	FUTURE.
Sing.	1. dekhant - <i>i</i>	dekhil - <i>i</i>	dekhib - <i>i</i>
	2. dekhant - <i>u</i>	dekhil - <i>u</i>	dekhib - <i>u</i>
	3. dekhant - <i>ā</i>	dekhil - <i>ā</i>	dekhib - <i>ā</i>
Pl.	1. dekhant - <i>ū</i>	dekhil - <i>ū</i>	dekhib - <i>ū</i>
	2. dekhant - <i>a</i>	dekhil - <i>a</i>	dekhib - <i>a</i>
	3. dekhant - <i>e</i>	dekhil - <i>e</i>	dekhib - <i>e</i>

As the analogy of the other languages compels us to see in these terminations abraded fragments of the present tense of *as*, when combined with the present and past participles, the same process of reasoning leads us to see the same element in combination with the future participle, and the 2 sing. of the Riwa and Avadhi dialects further confirms this view by having preserved, like Marathi, the characteristic *s* of the Skr. 2 sing. *as*. There is the same agreement of the final vowel in these three tenses of the B. verb, though it is not so accurately preserved as in the more archaic Oriya. Thus B. *dekhib-a* does not correspond with *dekhit-ām*, and *dekhil-ām*. So, also, B. *dekhit-is* differs from *dekhil-i* and *dekhib-i*. There is, however, sufficient general similarity, and the differences consist

mostly in this, that one tense has preserved a more archaic form than the other, thus *dekhitām* preserves Skr. *asmi*, Pr. *amhi*, better than *dekhiba*, *dekhitis* preserves the *s* of *asi*, while *dekhili* and *dekhibi* have rejected it. Thus, while the abrasion of the substantive verb has been carried to so great a pitch in these two languages as almost to obliterate all traces of it, yet, from the general analogy of cognate forms, there is little doubt that we have in the *ba* future the Skr. participle in *tavya*. The final *k* in the 3 sing. of B. is a phenomenon for which I have in vain sought an explanation; the most probable one is, I think, that which considers it merely as a *tag*, or meaningless addition, but why a tag should have been added to this person merely, and not to others also, remains to be explained.

§ 54. The two remaining types of the future may appropriately be introduced here. They are certainly participial tenses, though not participial in the same sense or on the same plan as the other tenses discussed in this chapter; they are, in fact, exactly the reverse. Whereas, in the other participial tenses, it is the modern stem which is the participle, and the ancient verbal additions are a present tense, in the two types of future, which we shall now examine, the modern stem is a present tense, and the ancient verbal addition is a participle.

The first of the two is the *ga* type. This consists in adding H. sing. गा *m.*, गी *f.*, pl. गे *m.*, गीं *f.*, to the aorist, and the same in P. except the pl. *f.*, which is गीष्ठा. In the pl. *f.* H. also ordinarily drops the *anuswāra*. This type is only found in H. and P. The tense runs thus (*sun* “hear”), “I will hear,” etc.

H. Sing. 1.	सुनूगा	2. सुनेगा	3. सुनेगा
„ Pl. 1.	सुनेगे	2. सुनोगे	3. सुनेबे
P. Sing. 1.	सुषांगा	2. सुषेगा	3. सुषेगा
„ Pl. 1.	सुषांगे	2. सुषोगे	3. सुषनगे

If the reader will compare this example with that of the aorist in § 33, it will be at once apparent that this tense is formed by adding the syllables *gā*, *gī*, etc., to that tense. Among the Mahomedans of Delhi and other large cities, this form is used even as a present, and one frequently hears such a word as *haigā*, for *hai* “it is.” There can be little doubt that this *gā* is the Skr. p.p. गत्, Pr. गदो, गयो, गचो. In H., as mentioned in § 48, the p.p. of *jānā* “to go,” is *gayā* *m.*, and this in the mediæval poets is often shortened to *gā*. The *f.* is गए *gat*, which easily becomes गी, so also pl. *m.* गए becomes गे. The meaning of the tense is thus, “I have gone (that) I may do,” a construction which recalls our English idiom “I am going to do,” and French “je vais faire.” The participial nature of the affix is shown by its being inflected for gender and number in concord with the agent.

This type seems to be of late origin. It is not much, if at all, known or used by the early writers, who, except when they use the future of the *ba* type, generally express a future sense by the aorist only. As this method grew by degrees to be felt insufficient, the participle was added to give greater distinctness.

§ 55. The second type is that which has *l* for its characteristic. Among the classical dialects Marathi only employs this form, and there has been much speculation about the Marathi future by those who only looked to the language itself. It had, however, long been known that a future with this type existed in the Marwāri dialect, belonging to the Hindi area, and spoken over a large extent of country in Western Rajputana. The able researches of Kellogg have recently placed us in possession of two more instances of a future of this type spoken in Nepal and by the mountaineers of Garhwāl, and Kumaon in the Himalayas, who are by origin Rajputs from the

plains. Thus, the Marathi future now no longer stands alone, and we are in a position to compare the whole group of futures of the *la* type (*par* "fall," *mār* "strike," *ho* "be," *sut*, *sod*).

SINGULAR.

Marwāri.	1. पड़ूळो	2. पडैळो	3. पडैळो
Gāṛhwāli.	1. मारळो	2. मारिळो	3. मारळो
Kumaoni.	1. भारूळो	2. भारेळो	3. भारळो
Nepali.	1. द्वंसा	2. होनास	3. होसा
Marathi.	neuter. 1. सुटेन	2. सुटसीस	3. सुटेस
	active. 1. सोडीन	2. सोडिसीस	3. सोडीस

PLURAL.

Marwāri.	1. पड़ोळा	2. पडैळा	3. पडैळा
Gāṛhwāli.	1. मारळा	2. मारिळा	3. मारळा
Kumaoni.	1. भारूळा	2. भारेळा	3. भारळा
Nepali.	1. हींसा	2. हीसा	3. डन्स
Marathi.	neuter. 1. सुटूळ	2. सुटास	3. सुटतीस
	active. 1. सोडूळ	2. सोडास	3. सोडितीस

In these dialects the aorist has had added to it a form लो sing. and ला pl., which does not appear to be inflected for gender, but has only sing. and pl. masc. So far as it goes, however, it directly corresponds to H. and P. *gā*, *ge*, etc., and like them points to a participial origin. In Marathi the inflectional terminations have been dropped, and in some cases even the *la* itself. The 1 sing. of the neuter aorist is *सुटै*, and adding ला to this, we get *सुटेला*, which, being difficult to pronounce, has glided into *सुटेन*. In the 1 pl., however, the ला has simply been rejected, so that it is the same as the aorist. In the 2 sing. the aorist has *सुटस*, but, as has already been shown, this is a contraction from *सुटसि*, and *सुटसि* + ला =

मुटसीच, from the Marathi habit of lengthening the vowel of a final syllable. In the 2 pl. aorist मुटा॒, the च has neither been fused with the anuswāra into च, as in the 1 sing., nor has it altogether dropped out, as in the 1 pl.; but there is no trace of the anuswāra; the reason of this is that the anuswāra in this person is not organic; the older language has simply आ॒, as मुटा॒, and it is to this that the च has been added, and not to the modern form. The third person singular and plural is still simpler; aor. मुटे॒ + च = मुटेच, and (archaic) मुटती॒ + च = मुटतीच. The same process is followed by the active verb exactly.

I look upon this च as the shortened form of a sing. चो॒ *m.*, ची॒ *f.*, pl. चा॒ *m.*, ची॒ *f.*, of which the feminine is apparently not in use, and I derive it from Skr. $\sqrt{\text{कर्ग}}$, p.p.p. चय, Pr. चरणो, of which the *gg* has been reduced to *g* according to ordinary practice, and the single *g* has then dropped out, leaving चचो॒, shortened into चो॒. This derivation is confirmed by the fact that in all the languages this verb is used in the sense of beginning to do any thing, as in H. कर्ने चना, "he began to do." In M. especially it is used in a very wide range of applications, and मुटेच appropriately means "he begins (that) he may do," in other words "he is about to do," "he will do."

§ 56. I give here, for convenience of comparison, a tabular view

I.—PRESENT PAR-

Sanskrit पद्धत् *m.*, पद्धती *f.*, पद्धत् *n.*

	HINDI.	PANJABI.	SINDHIL.	
Participle.	देखता ॰ती	1. चाहा ॰ही ॰दे ॰हीचा	<i>Neuter.</i> हस्तो ॰ही	<i>Action.</i> भरीहो ॰ही
(a) declinable.	॰ते ॰ती	2. मारहा ॰ही, etc.	॰हा ॰हिउ	॰हा ॰हिउ
(b) indeclinable.	देखत देखत	"	"	"
S. 1.	} देखता ॰ती	मारहा ॰ही	हस्तुसि ॰हिचसि	भरीहुसि, etc.
2.			हस्ते ॰हिच	भरीहि ॰हिच
3.			हस्तो ॰ही	भरीहो ॰ही
Pl. 1.	} देखते ॰ती	मारहे ॰हीचा	हस्तासी ॰हूसी	भरीहासी, etc.
2.			हस्तहउ ॰हू	भरीहउ ॰हू
3.			हस्तहा ॰हू	भरीहा ॰हू

¹ On account of the multiplicity of forms in Marathi, the masculi-

of the participles and the participial tenses derived from them.

PRINCIPLE ACTIVE.

Prakrit पर्वतो *m.*, *ती *f.*, *ते *n.*

GUJARATI.	MARATHI.	ORIYA.	BENGALI.
શોઢતો *તી *તું	<i>Neuter.</i> સુઢતા *તી *તે	<i>Active.</i> સોઢિતા *તી *તે	
*વા *તી *તાં	*તે *વા *તો	*તે *વા *તો	”
શોઢતો *તે	શુઢત *તાં *તાંગા	સોઢિત *તાં *તાંગા	દેખુ *થુ
	<u>સુઢતો¹</u> સુઢતોસ સુઢતાસ	<u>સોઢિતો</u> સોઢિતોસ સોઢિતાસ	દેખતિ
	સુઢતો સુઢતા	સોઢિતો સોઢિતા	દેખતુ
	<u>સુઢતો</u>	<u>સોઢિતો</u>	દેખાનુ
શોઢતા *તી *તા	<u>સુઢતા</u> સુઢતાત સુઢતે	<u>સાઢિતા</u> સોઢિતાત સોઢિતે	દેખત
			દેખિત
			દેખિતામ
			દેખિતિસ
			દેખિતા
			દેખિતે

Most of the indicative and conditional are given in this table.

II.—PAST PARTICIPLE PASSIVE.

Sanskrit ज्ञातस् *m.*, ज्ञाता *f.*, ज्ञाते *n.* Prakrit ज्ञातिष्ठो *m.*, ज्ञाती *f.*, ज्ञातिष्ठे *n.*

	HINDI.	PANJABI.	SINDHIL.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
Participle.	ज्ञाता०री	ज्ञातिष्ठा०री	इखो०स्ती	कोखो०स्ती०स्यु ०ज्ञा०स्तु०	सुटका०स्ती०स्यु ०ते०ज्ञा०स्ती०	बोडिका०स्ती०स्यु ०ते०ज्ञा०स्ती०	देखिल
S. 1.							
2.							
3.							
Pl. I.							
2.							
3.							
Past Tense.							

III.—FUTURE PARTICIPLE PASSIVE.

Sanskrit वोचितवर्त् m., वक्ता f., वक्त् n. Prakrit वोचितव, वोचितव.

	HINDI.	BENGALI.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
Participle (Infinitive, etc.).	सुनेते वानिते	কুটুম্বে ০বী ০বা ০বু	কোচবো ০বী ০বু ০বা ০বী ০বা	সুটাচা ০বী ০বে ০বে ০বা ০বী	বেচিচা বেচিচা	বেচিচা বেচিচা
8. 1. (Bholpuri.)	হৈছ' হৈছ	কচিত্তি' কচিত্তি	কোচবো, কচিত্তি	চুটাচা' চুটাচা	বেচিচি বেচিচু	বেচিচ বেচিচু
2. 8. Pl. 1.	হৈছ deest ¹	কচিত্তো কচিত্তার্হি	কোচবো, etc. কচিত্তার্হো, etc.	চুটাচা চুটবে ত	বেচিচ বেচিচু ০বা বেচিচ বেচিচু	বেচিচ বেচিচু ০বা বেচিচ বেচিচু
2. 3.	হৈছ deest	কচিত্ত	কুটবে	চুটবে	বেচিচ বেচিচু	বেচিচ বেচিচু

¹ See other dialectic forms in § 53.

² Only the masculine forms are given from want of space.

§ 57. The only participial tenses in the Gipsy verb are those formed from the past participle. This participle is sometimes regularly formed from the modern verbal root, and sometimes, as in the other languages, is an early Tadbhava, perpetuating the type of the Prakrit participle.

There are, as in the other languages, three types of this participle ending in (1) *to* or *do*, (2) *lo*, (3) *no*. Examples of the first type are—

and̄va “to carry,” ando, Skr. *āni*, p.p.p. *ānita*, S. *āndo*.

jīv̄va “to live,” *jīvdo*, „ *jīv*, „ *jīvita*.

ker̄va “to do,” *kerdo*, „ *kri*, „ *kṛita*, Pers. *karda*.

nash̄va “todepart,” *nashto*, „ *naç*, „ *nashṭa*.

chind̄va “to cut,” *chindo*, „ *chhid*, „ *chhinna*.

Of the second type—

av̄va “to come,” *alo*, „ *āya*, „ *āyata*, M. *ālā*, B. O. *āila*.

jāva “to go,” *gelo*, „ *yā*, „ *yāta*, M. *gela*, B. *gela*, O. *galā*.

dik̄va “to see,” *diklo*, B. *dekhila*, O. *dekhilā*.

Of the third type—

dāva “to give,” *dino*, „ *dā*, „ *datta*, Pr. *dinno*, O.-H. *dinnā*, *dinā*

lāva “to take,” *lino*, „ *labh*, „ *labdha*, O.-H. *linnā*, *linā*.

rov̄va “to weep,” *rovno*, „ *rud*, „ *rudita*, Pr. *runno*, S. *runo*.

urȳva “to fly,” *uryano*, „ *uddī*, „ *uddīna*, S. *udāno*.

The Aorist is formed by adding the terminations of the old substantive verb, thus from *lino* “taken”—

Sing. 1. *linom*, 2. *linān*, 3. *linās*,

Pl. 1. *linān*, 2. *linān*, 3. *linās* “I took,” etc.

So from *kerdo* "done," comes

Sing. 1. *kerdom*, 2. *kerdān*, 3. *kerdās*,

Pl. 1. *kerdām*, 2. *kerdān*, 3. *kerdās* "I did," etc.

And from *muklo* "abandoned" (Skr. *mukta*)—

Sing. 1. *muklom*, 2. *muklān*, 3. *muklās*,

Pl. 1. *muklām*, 2. *muklān*, 3. *muklās* "I left," etc.

This proceeding is strictly analogous in principle to the method employed in Sindhi, to which, of all the Indian languages, that of the Gipsies bears the closest relation.

The future is formed by prefixing to the present tense the word *kāma*, Skr. *kām* "desire," and thus means "I wish to do," etc. Thus *kerāva* "I do," *kamakerāva* "I will do," i.e. "I wish to do." The prefixed word does not vary for number or person. This method of forming the future is, as Paspati (p. 101) points out, borrowed from modern Greek, in which *θέλω* contracted to *θέ* and *θὰ*, is used in this way, as *θὰ ὑπάγω* "I will go." There is nothing strictly analogous to this method in our seven languages, though the futures of the *ga* and *la* types are formed on a not very dissimilar principle.

CHAPTER IV.

THE COMPOUND TENSES.

CONTENTS.—§ 58. DEFINITION OF THE COMPOUND TENSES AND AUXILIARY VERBS.—§ 59. THE ROOT *AS*, PRESENT TENSE.—§ 60. IMPERFECT IN PANJABI AND GIPSY.—§ 61. *AS* WITH A NEGATIVE.—§ 62. COMPOUND TENSES FORMED WITH *AS*.—§ 63. THE ROOT *ACREH*; DISCUSSION AS TO ITS ORIGIN.—§ 64. TENSES DERIVED THEREFROM.—§ 65. COMPOUND TENSES FORMED THEREWITH.—§ 66. *BHŪ*;—THE SIMPLE TENSES.—§ 67. *id.*;—THE PARTICIPIAL TENSES.—§ 68. COMPOUND TENSES FORMED THEREWITH.—§ 69. *STHĀ*.—§ 70. *YĀ*.—§ 71. ANCILLARY VERBS DEFINED.—§ 72. EXAMPLES OF ANCILLARIES.

§ 58. FURTHER removed from the old synthetical type than either of the preceding classes of tenses is that class which now comes under discussion. It is by means of this class that the seven modern languages, after having rejected the numerous and complicated formations of the Sanskrit verb, have secured for themselves the machinery necessary for the expression of very delicate shades of meaning. So numerous, indeed, are these shades of meaning, and so fine are the distinctions between them, that it is very difficult for a foreigner to catch them.

The tenses in question are constructed by adding to the participles already mentioned various tenses of certain auxiliary verbs, and in a few instances by adding these auxiliaries to the simple present, or aorist. The auxiliaries themselves are modern formations capable of being used alone, and are traceable to well-known Sanskrit roots through processes partly Prakritic and partly post-Prakritic. Pali and the Prakrits carry the verbs in question through certain grades of change,

and the modern languages either preserve the Prakrit form unchanged, or subject it to further changes of their own, such changes being often governed by laws unknown to the Prakrit stage of development.

The roots so employed are $\sqrt{\text{स्त्व}}$, $\sqrt{\text{भू}}$, $\sqrt{\text{स्था}}$, $\sqrt{\text{था}}$, and another, whose origin is somewhat obscure in Sanskrit, but which appears in Prakrit under the form $\sqrt{\text{भृत्व}}$. It will be necessary first to examine each of these roots and draw out the modern forms to be affiliated to each, after which the tenses formed by them may be arranged in order.

§ 59. *अस्*. This root means "to be," and is the simple copula like Latin *esse* (see under *sthā* in § 12). Only the present tense can be clearly traced in the modern languages, though there are some detached fragments here and there which may possibly represent other tenses. These will be noted further on. In Sanskrit the root belongs to the second or *ad* conjugation, in which the terminations are added direct to the root, thus giving rise to various euphonic changes in accordance with the laws of Sandhi. Pali and the scenic Prakrits, in contradiction to their usual practice of employing the *bhū* type for all roots, retain in this verb the *ad* type. Omitting the dual, the tense runs—

Skr.	Sing.	1. asmi,	2. asi,	3. asti.
"	Pl.	1. smah,	2. stha,	3. santi.
Pa. and Pr.	{ Sing.	1. asmi,	2. asi,	3. atthi.
			amhi.	
"	{ Pl.	1. asma,	2. attha,	3. santi.
			amha.	

In Prakrit the initial vowel is often elided as '*mhi*, '*mha*. These forms, however, belong to the scenic Prakrit, which, as Pischel has shown, is really almost as artificial a language as Sanskrit, and on comparing the corresponding tense in the modern languages, it seems difficult, if not impossible, to derive it from the scenic forms. We are not justified in assuming

that the modern tense was derived, according to different phonetic laws, from those which have guided and effected the transformations of other words in these languages. On the contrary, in the absence of a continuous chain of documents exhibiting the gradual changes that have taken place, we have nothing to guide us but the general principles of phonetic evolution, which we have been able to formulate for ourselves from undoubted instances. We have numerous well-established cases in which the Prakrit, followed by the moderns, has conjugated a verb according to the *bhū* type, though in classical Sanskrit it follows some other conjugation; indeed, it may, I think, be considered as proved that the forms of the *bhū* conjugation have swallowed up all other conjugational types, just as much as those of the *as* stem in nouns have driven out all other declensional forms. In this view there would be strong reasons for postulating the existence of a present tense of *✓ अस्* conjugated after the *bhū* type, thus—

Sing. 1. *asāmi*, 2. *asasi*, 3. *asati*.

Pl. 1. *asāmāḥ*, 2. *asatha*, 3. *asanti*.

It is only from such a form as this, the existence of which, though I am not aware of any text in which it is found, may fairly be inferred from analogy, that the modern forms can, in accordance with the ordinary laws of development, be derived.

Beginning with Sindhi as the most archaic, or nearly so, this tense runs thus—

Sing. 1. *आहिया*, 2. *आहे, आही*, 3. *आहे*.

Pl. 1. *आहियू*, 2. *आहियो*, 3. *आहिनि*.

Now, barring the troublesome superfluity of *anunāsikas* which the Sindhians have seen fit to bestow on this aorist, the forms are strikingly similar to those of the Sanskrit tense postulated above. The 3 sing. *āhe* is contracted from *āhāi*, which, again, is good Prakrit for *asati*, but it could hardly be deduced from *asti*, which, as we have seen, naturally results in

Prakrit *atti*. The terminations of the other persons agree with those of the aorist of the active verb given in § 33, and those are obviously and admittedly derived from the terminations of the *bhū* type. I am unable to account for the peculiarity of this tense using the forms of the active verb, where we should naturally have expected those of the neuter, आहा, etc. like आहौ, etc. Trumpp does not notice this point, and as I am not in possession of any documents in mediæval Sindhi, I have no materials on which to form an opinion. It is to be hoped that the learned author, in the next edition of his very valuable grammar, will furnish some elucidation of this curious anomaly. This tense is all that remains to us in Sindhi of the Sanskrit substantive verb *as*.

Only the aorist, also, has survived in Marathi, which has—

Sing.	1. आहें,	2. आहेत्	3. आहे.
Pl.	1. आहों	2. आहा,	3. आहेत.

These are the regular terminations of the aorist in the neuter verb, only the 1 plural differs slightly, having ओं instead of ठ. In M., as in S., the initial vowel is lengthened, the reason for which is not obvious, as there has been no loss of consonants requiring compensatory lengthening. M., like S., has only this one tense from *as*. No traces of it are found in G. or O., except in a negative form, which will be treated of in the next section.

Hindi and Panjabi agree very closely in the aorist. Classical Hindi represents, however, a modern development of this tense. In the mediæval writers, and in the present dialects of the eastern and central Hindi area, the older form is preserved thus—

SINGULAR.

Old-H.	1. आहउं	2. आहाइ	3. आहाहि
Avadhi.	1. आहेउं	2. आहेत्	3. आहे
Riwti.	1. हं, आ	2. हे	3. हे, आ

PLURAL.

Old-H.	1. चहहि	2. चहउ	3. चहहि
Avadhi.	1. चही	2. चहें, चही	3. चही
Riwāt.	1. है	2. चहेन, ही	3. चहेन चहें चां.

The 3 singular in the poets is sometimes written with, and sometimes without, the last *h*, as in Kabir कितिया सुच दोक एक चहर “There is one line of duty in the world” (Ram. lvi. 1), or written as a dissyllabic word, as राम नाम चहै निव सारू ॥ “The name of Ram is itself the true one” (*ib.* lxiv. 5), or with long *i*, metri gratia, धर्म चहै सब पाणी चहरै ॥ “Religion, he saith, is all (one like) water” (*ib.* lxxiii. 5). The 1 singular occurs in रहउ संभारे राम विचारे कहत चहों (for चहउ) बो पुकार हो ॥ “Pause and attend, ponder on Ram, thus *I am* calling aloud, oh !” (*ib.* Kah. 7). So also in Tulsi Das, तसि मति फिरी चहर असि भावी ॥ “Thus her mind is changed as fate decrees” (Ay-k. 117), राम चराचर नायक चहहों ॥ “Ram is lord of things moveable and immovable” (*ib.* 445), विधि करतब उलटे सब चहहों “The laws of duty are all reversed” (*ib.* 617), सुबम सकल मन तुम्ह कड़े चहहों “All roads are easy to thee” (*ib.* 574).

By aphæresis of the initial *a* we get the ordinary classical Hindi tense—

Sing. 1. हौं, हूं, 2. है, 3. है. Pl. 1. हैं, 2. हो, 3. है.

The classical language uses हूं in the 1 sing., but हौं is used in the poets, in Braj, and in the rustic dialects. Between हौं, used as a singular, and हैं, used as a plural, there is the same confusion as in the same persons of the aorist in the ordinary verb (§ 33). The form हौं seems to belong more naturally to a Pr. *ahāmu*, and हैं to *ahāmi*, and we are led to suspect that an inversion of the two words has taken place. Avadhi 2 sing. *ahes* has, like M., a variant *ahas*, both of which lead back to an older *ahasi*, just as 3 sing. *ahai* does to *ahati*. It is obvious that had *vas* not been treated as a *bhū* verb, there would have

arisen no such types as *ahai* and *hai*; for *asti* goes into *atthi*, which would have led to something very different.

Punjabi closely follows H., having—

Sing. 1. हा॑, 2. है॑, 3. है॒. Pl. 1. हा॑, 2. हो॑, 3. हन॑.

It has also, as noticed in § 54, a form of this tense with the participial addition गा *m.*, गी *f.*, etc., as—

Sing. 1. हांगा, 2. हैंगा, 3. हैंगा.

Pl. 1. हांगे, 2. होंगे, 3. हनगे "I am," etc.,

where the type of the future is mixed up with that of the present. I have heard this form used mostly at the end of a sentence, where the speaker seems to hesitate, as if he felt the want of something more to say, and ultimately adds a *gā*. It is also used doubtfully, as when you suggest a possible explanation of some difficulty, and your companion answers "well, perhaps it is so"—हैंगा.

The same form occurs in the Kanaudi dialect of Hindi.

The present of this verb in the dialect of the Rumilian Gipsies (Paspatti, p. 80) adheres more closely to the Sanskrit. It runs thus—

Sing. 1. isóm, 2. isán, 3. isí.

Pl. 1. isám, 2. isán, 3. isí.

§ 60. Panjabi has also an imperfect in a great many forms which must apparently be affiliated to this root. First there is a purely participial form—

Sing. 1, 2, 3, सा *m.*, सी *f.*

Pl. से *m.*, सीचा *f.*, "I, thou, he was," etc.

Then गा is added as in the present, giving सांगा, सींगी, सेंगे, सीचींगा. I do not remember ever to have heard this form, but it is given in the Ludhiana grammar. One often hears सी, which is properly feminine singular, used for the mascu-

line singular, and plural also. Moreover, there is a defective form having only some of the persons, which looks somewhat inflectional. The singular 2 and 3, and plural 2, are supplied by parts of आ.

Sing. 1. सा॑. Pl. 1. सा॑. 3. सन्, सैन्.

To this, also, is added आ॑, thus

Sing. 1. सांगा॑ m., सांगी॑ f.

Pl. 1. सांगे॑ m., सांगीआ॑ f. 3. सन्गे॑ m., सन्गीआ॑ f.

Yet another and extremely common form in colloquial usage prefixes हि to this type—

Sing. 1. हि॒सा॑. 2, 3. हि॒सी॑.

Pl. 1, 2. हि॒से॑ m., हि॒सीआ॑ f. 3. हि॒सन्.

Most of these forms are dialectic, and, as such, in use only in certain parts of the country. The participial form given first is probably the original; seeing how much the past tenses of the Sanskrit verb had fallen out of use at an early period, we are, perhaps, hardly justified in looking for anything but a participial origin for a modern past tense, and in this view we might postulate a p.p.p. *asita*. On the other hand, however, it so happens that the imperfect of *as* is one of the few imperfects of Skr. verbs, which did live on into the Pali and Prakrit, and the inflectional form of this tense can be phonetically derived therefrom, thus—

Skr. Sing. 1. आस॑. 2. आसी॑, 3. आसीत्.

Pl. 1. आस्म, 2. आस्म, 3. आस्म.

Pr. Sing. 1. सा॑, 2. सी॑, 3. सी॑.

Pl. 1. सा॑, — 3. सन्.

If we take this view it would seem that the tense was originally inflectional, but that all other verbs in the language having a participial construction, this also was, by the common

process of mistaken analogy, considered participial also, and *इ* being the ordinary termination of the feminine, *सी* was erroneously taken for a feminine, and a masculine *सा* was invented to suit it, together with the plurals *हे* and *सीचा*. This reasoning will account also for the fact that *सी* is often used for the masculine singular. Whether the origin of this multiform tense be participial or inflectional, it is abundantly clear that the present usage of the language presents a maze of confused forms, which, their origin having been forgotten, have become mixed together in great variety.

Here, I would provisionally refer the imperfect in the Braj dialect of Hindi, which is participial in form, and does not vary for person. It is sing. *हो* *m.*, *ही* *f.*, pl. *हे* *m.*, *हीं* *f.* A variation of this form in Western Rajputana (Mārwār) has sing. *हो*, pl. *हा*. I think we must see in this form a p.p.p. of *as*, with loss of the initial vowel, and change of *स* into *ह*.

So, also, here would, on the same principle, come in two preterites or rather imperfects—

Kanauji. Sing. *हतो* *m.*, *हती* *f.*

Pl. *हते* *m.*, *हती* *f.*, “I, etc., was.”

Gujarati. Sing. *हतो* *m.*, *हती* *f.*, *हतु* *n.*

Pl. *हता* *m.*, *हती* *f.*, *हती* *n.* *id.*

which appear to come from Pr. present participle *संतो* “being.” The change of meaning from a present to an imperfect has an analogy in the treatment of the corresponding tense of the verb *ho* (§ 67).

The Gipsy language has retained an imperfect of this root, not directly derived from the Skr. imperfect, but formed by the addition of the syllable *as* to the present.¹

Sing. 1. *isómas*, 2. *isáñas*, 3. *isás* (*isi* + *as*).

Pl. 1. *isámas*, 2. *isáñas*, 3. *isás*.

¹ Paspati, p. 80. Miklosich, vol. ii. p. 15, has a long dissertation on the subject, which, however, is very confused and bewildering to read.

This language uniformly makes an imperfect from every root by adding *as* to the present, but the process is so foreign to our Indian languages as to have no interest for us in the present inquiry.

§ 61. The derivatives of *as* in the present tense are in some languages curiously bound up with the negative into a tense which exists in those languages in which there is no trace of the positive form. Thus Oriya, which has no positive present *as*, has a complete negative present, "I am not, etc."

Sing. 1. नुहे, 2. नुह, 3. नुहे.
Pl. 1. नाहे, 2. नाह, 3. नाहान्ति.

Here the *u* in the first syllable of the singular is due to some confusion with the tense of *bhū*, to be noted hereafter; but though this form is common in writing, the peasantry often say simply नहे, "he is not." The insertion of this *u* is accounted for by supposing it to have slipped over from the following syllable, thus, *nuhe* would be for *na hue*, and *nuhanti* for *na huanti*. *Nuanti*, and not *nāhānti*, is the older form, as in—

ऋणा हृदय नुहन्ति निरहृदय ।

"Merciful-hearted *they are not*, but pitiless."—Rasak. vi. 18.

There being in O. no positive present from *as*, the survival of the negative present has naturally been accounted for by referring it to the only positive present remaining, namely, that from *bhū*; but this seems to be a false analogy, because, as will be shown later on, in many constructions the negative is used without the *u*, and is generally so used by the rustic classes.

G. has नही for all persons of both tenses, they say नही "I am not," तु नही "thou art not," ते नही "he is not." This is a case of forgetfulness of the origin of a word leading to its use being extended to cases where it has no right to be, for

जहि is clearly derived from अति, the Pr. form of असि with अ prefixed, and thus, strictly speaking, belongs only to the 3 sing.

The negative of *as* is kept distinct from that of *bhū* in Marathi, the former runs thus—

Sing. 1. नाही, 2. नाहीस, 3. नाहीं. Pl. 1, 2. नाहीं, 3. नाहीत.

In Hindi नहि and नहीं are used to mean simply "not," and if they ever had any verbal meaning, have now quite lost it. In Sindhi the negative prefixed merely coalesces with it, without in any way influencing it, or bringing about any change in its form; thus नाहे or नआहे "he is not."

§ 62. The present tense from *as* is added to the simple and participial tenses of the neuter, active, or causal stem, to form a class of compound tenses, having significations somewhat more definite than the participial tenses when used alone. In some cases, however, no additional strength of meaning seems to be gained. In the following examples it will suffice to quote the 3 singular in each tense, from which the reader can form the rest for himself.

Hindi adds the present of *as* to the present and past participles of the ordinary verb, to form a definite present and definite preterite respectively, as—

Def. Present देखता है "he is seeing."

Def. Preterite देखा है "he has seen."

Colloquially, also, one sometimes hears a tense formed from the aorist of the verb, and that of the auxiliary, as आये है "he comes." This usage prevails more in the Western Hindi area, where the language is transitional to Gujarati, and is not approved of in classical speech.¹

¹ Kellogg, p. 206.

Panjabi has the following :—

Def. Present जांदा है “he is going.”

Def. Imperfect जांदा सा “he was going.”

Def. Preterite गिआ है “he has gone.”

Pluperfect गिआ सा “he had gone.”

Sindhi has, like Hindi, the two definite tenses :—

Def. Present हैंदो आहे “he is going.”

Def. Preterite हैंदिचो आहे “he has gone.”

Marathi has a wider range ; it forms two separate tenses, one from the indeclinable, another from the declinable form of its present participle, a definite perfect from its past participle, and a sort of future with its noun of agency (§ 75). In the last-named instance, however, we have hardly a tense, but rather a participial construction—

Def. Present लिहीत आहे “he is writing.”

„ (Emphatic) लिहितो आहे “he is writing.”

Def. Preterite लिहिला आहे “he has written.”

Future लिहिलार आहे “he is about to write.”

The other languages having no traces of this auxiliary, naturally have no tenses formed by it.

§ 63. *ACHH.* This root must be taken next, in order to preserve the natural sequence of tenses in the modern verbs. It has been customary hitherto to accept without inquiry the assumption that the auxiliaries of this form are derived from *as* ; but there are considerable difficulties in the way of admitting this view, which appears, as far as I can trace it back, to have arisen from Vararuchi, xii. 19 (*Śauraseni*), *asterachchha*. But the next sūtra gives *tipātthi*, as far as we can see from the very corrupt state of the text, and the parallel passage from the Sankshipta Sāra (Lassen, App. p. 51) gives only *atti*,

though fragments of a present tense *achchhai*, etc., are quoted by Lassen (p. 346) from the latter authority. By his reference to p. 266, the author would seem to favour a derivation from *asti* by inversion *atsi*, as *ts* we know (Vol. I. p. 317) migrates into ~~ts~~, but this will not account for the other persons of the tense.

It does not, however, follow that Vararuchi, in quoting *achchh* as an equivalent for *as*, ever meant that the former was phonetically evolved from the latter. He is merely giving us the popular equivalent of the classical word. Just in the same way he tells us (viii. 68) that *vutta* and *khuppa* are used for Skr. *masy*, but no one supposes that *vutta* can, by any known process of phonetic change, be derived from *masy*. It is simply a popular word used instead of a refined one. So, also, when he tells us that *achchh* is used instead of *as*, we are not bound to believe that he means to say that the former is derived from the latter, but simply that it is in use side by side with it. Hemachandra, in the same way, gives many popular equivalents of Skr. roots, which are not derivatives from those roots.

Weber, Hala, p. 41, rejects, and with justice, the idea of any connection between the two words, and suggests that *acch* is a form of *gach* (✓ *gam*), "to go." This view is supported by citations from the Bhāgavati (i. 411, etc.), as e.g. *acchejja vā citthejja vā nisteyya vā uyaṭtejja*, "Let him go, or stand, or sit down, or rise up." In the examples quoted from the Saptasatakam, however, the word bears more often the opposite meaning of standing still; and often may be rendered by either one or the other; thus—

tuppāṇāñā kīno ac-
chasi tti ia pucchiāi vahuāi.—Sapt. 291.

Here Weber translates, "Why goest thou with anointed face?" but the scholiast has *kim tish̄hasi*, "why standest thou?" The general meaning of the passage is merely "why art thou" thus, i.e. "why have you got your face anointed?" So in 344,

asamattamanorahaim accanti mithunaim, it must be rendered, “They are (or stand) with their desires unfulfilled.” In another passage, 169, it has still more unmistakeably the meaning of *stay*:

acchaü tāva manaharam
 piyāi muhadamsaṇam aīmahaggħam
 taggāmachettasimā
 vi jhatti diṭṭha suhāvei,

literally, “Let stand (or let be) the heart-entrancing, very precious sight of the face of my love, even the boundary of the fields of her village, when seen, straightway delights.” He means a sort of hyperbole, as we might say, “Her face delights, said I? not her face merely—(or, let alone her face)—why even the sight of the village where she lives delights.” Here *acchaü* is 3 singular imperative; the idiom is in common use in modern speech; thus in O. they would say *tāku dekhibā thāü, tāhār grām sīmā madhya dekhibā dnand ate*, “Let the seeing of her stand aside, the seeing of her village boundary merely is delight.” It is like the use of the word *alam* in Sanskrit. Parallel to the use of O. आ in this construction is that of आ in B. Thus, Bhārat Chandra—

उपोष्टे उपोष्टे खोक हैत मृत प्राय ॥
 आकुक अहेर कथा खल नाहि पाय ॥

“From long fasting the folk were nearly dead,
Let alone food, they could not (even) get water.”—Mānsingh, 446.

Literally, “Let the matter of food *stand* (aside),” see § 69. In the Chingana or Gipsy also *ach* means “to remain,” “to stand.” Thus, *opré pirende acháva*, “I stand on my feet,” or simply, “I stand,” Paspati “se tenir debout;” *achilo korkoro* “he remained alone,” *ate achilom* “here I am,” literally “here I have remained;” *achen devlēsa* “remain with God,” “good-bye” (i.e. “God be with ye”), Pasp. “Salutation très-commune parmi les Tchingianés.”

Not to multiply examples, the use of this verb in a sense which, whatever its original meaning, has become almost equivalent to that of "being," is well established in the Jaina Prakrit and in Hāla. The aphæresis of an initial consonant is rare. In scenic Prakrit it is confined almost entirely to the root न (jñna), as in नंसि = jñnsi, नंबेदि = jñdpayati, etc. Also in उनो = punah, and a few other words.

But I would suggest that this word may after all be nothing more than a form of Skr. वृक्ष् aksh, "to appear." This root seems to have borne in Skr. rather the meaning of "to reach, pervade" (see Williams's Dict. s.v.), but if we are to connect with it अङ्गि "eye," as seems probable, the meaning of "to see," or "to appear," would be natural to it. It will be shown presently that the various languages have forms ending in ङ्, स्, and ख्, and all these three forms phonetically point to an earlier ङ्!

Leaving Prakrit scholars to decide whence comes this stem अङ्ग् or अङ् (Weber writes it in both ways), we may, I think, start from the fact that there is such a stem in Prakrit, and we have the opinion of a high authority for disputing its connection with वृक्ष्. Indeed, as has already been shown, वृक्ष् so regularly passes into अङ् in the moderns, that it is difficult to conceive by what process it could ever have become अङ्ग्. I

¹ Hemachandra's evidence seems conclusive against any connection between *aksh* and *gam*, for he has a sūtra to the effect that words of the class *gam* take the termination *cha*; the list consists of the four words *gacchai* (*gam*), *icchai* (*ish*), *jacchai* (*yam*), and *acchai* (?).—Pischel, Hem., iv. 215. If *acchai* were only *gacchai*, with loss of the initial consonant, it would hardly be given as a separate instance of the rule. In another passage occurs a use of this word exactly similar to that from Hāla quoted above—

jāmahim visamf kajjagāi jīvaham majjhe ei
tāmahim acchāi iaru janu suāpu vi antarudei,

"As long as [your] circumstances in life go badly (literally 'as long as a difficult condition of affairs goes in life'), so long, *let alone* (acchāi) the base man, even the good man keeps aloof (literally 'gives an interval')," "Tempora si fuerint nubila, solus eris." Kajjagāi = kāryagati, iaru = itara.

have preferred to treat it as a separate stem altogether, and I think this treatment will be found to be to a very great extent justified by the examples from the modern languages which I shall now adduce.

§ 64. Classical Hindi, Panjabi, and Sindhi, do not retain any traces of this root. M. has, however, a complete verb चर्, which we should refer, I think, to this root, resting on the well-known peculiarity of M., by which it changes चर्, especially when derived from an earlier च, into च (Vol. I. p. 218). The Sanskrit *✓ as* having in M. become *āhe*, an affiliation concerning which there can be no doubt, we are driven to seek for a different origin for M. *ase*, and we find it appropriately and in full accordance with known phonetic processes in चर्. M. has the following tenses:—

1. Aorist—

Sing. 1.	चर्से,	2.	चर्सस,	3.	चर्से,
Pl. 1.	चर्सूं,	2.	चर्सां,	3.	चर्सत,

where the terminations exactly correspond with those of the aorist in the ordinary verb.

2. Simple imperative—

Sing. 1.	चर्सूं,	2.	चर्स, ऐस,	3.	चर्सो.
Pl. 1.	चर्सूं,	2.	चर्सा,	3.	चर्सोत.

3. Simple future—

Sing. 1.	चर्सेन,	2.	चर्ससील,	3.	चर्सेल.
Pl. 1.	चर्सूं,	2.	चर्साल,	3.	चर्सतेल.

4. Present formed with present participle and Sanskrit substantive verb—

Masc. Sing. 1.	चर्सतो,	2.	चर्सतोस,	3.	चर्सतो.
Pl. 1.	चर्सतों,	2.	चर्सतां,	3.	चर्सतात.

5. Conditional similarly formed. Sing. 3 masc. আসতা, etc., as in the ordinary verb.

6. Preterite formed with p.p.p. similar to conditional. Sing. 3 masc. আসলা, etc.

7. Subjunctive formed with future p.p. Sing. 3 masc. আসাবা, etc.

Oriya comes next, with an aorist of old simple present only, which is thus conjugated—

Sing. 1. আছি, 2. আছু, 3. আছি.

Pl. 1. আছুন, 2. আছ, 3. আছিন.

There being no formation from *as* in O., this tense does duty for the simple “I am, thou art,” etc. With lengthening of the first vowel, in accordance with its usual practice, Bengali has a present, and an imperfect; but in modern times the initial long vowel of the latter has been entirely dropped, so that we now have—

Present Sing. 1. আছি, 2. আছিস, 3. আছে “I am,” etc.

Pl. 1. আছি, 2. আছ, 3. আছিন.

Imperfect Sing. 1. ছিনু, 2. ছিলি, 3. ছিল “I was,” etc.

Pl. 1. ছিলাম, 2. ছিলা, 3. ছিলেন.

Though used as an imperfect, this latter tense is in form a preterite, corresponding to *dekhinu*, etc., of the regular verb. The loss of the initial *a* is comparatively recent, for it is retained in so late a poet as Bhārat Chandra (A.D. 1711–1755). আছিল বিক্র ঠাট প্রবল বচে “She was (*i.e.* had been) very wanton in her youth” (Bidya-S. 246). It is common enough, also, in the other Bengali poets, কে তাক বেতাক সিদ্ধ আছিল তোমার “What vicissitudes were experienced by you” (Kasi-M. 284), and the poets of the present day freely permit themselves the use of this form as a poetic licence when their metre requires it.

Passing westwards from Bengal, we come to the extreme

eastern limits of Hindi, in the Maithila province (Tirhut, Purnia, etc.), where the rustic dialect has the following present:

Sing. 1. छूँ, 2. छू, 3. छै. Pl. 1. छूँ, 2. छू, 3. छै.

It has also a feminine singular छी, plural छीं, uninflected for person.

Close to the Bengali frontier, near the junction of the Mahanandâ and Kankai rivers, they speak a curious sort of mixture of Hindi and Bengali, and have a present—

Sing. 1. छि, 2. छिस, 3. छह. Pl. 1. छि, 2. छें, 3. छै.

Further west, in the same district, one hears—

Sing. 1. छी, 2. छ, 3. छह. Pl. 1. छि, 2. छां, 3. छाह.

In Bhojpuri, for the present is often heard छै, which is unchanged throughout both persons. This widely-used form seems to confirm the supposition of the derivation from छू, for छू changes both to छू and to क्तु.

From the Himalayan districts of Kumâon and Garhwâl, Kellogg (p. 201) gives a present of this verb, and it is in use in Eastern Rajputana. It is also the ordinary substantive verb in Gujarati—

SINGULAR.

Kumâon.	1. छाँ, छूँ	2. छै	3. छ.
Garhwâl.	1. छाँ	2. छ, छै	3. छ.
E. Rajputana.	1. छूँ	2. छै	3. छै.
Gujarati.	1. छूँ	2. छै	3. छै.

PLURAL.

Kumâon.	1. छाँ, छूँ	2. छा	3. छन, छीं.
Garhwâl.	1. छाँ, छवाँ	2. छन, छवाई	3. छन.
E. Rajputana.	1. छाँ	2. छो	3. छै.
Gujarati.	1. छहये	2. छो	3. छै.

The first and third of these have also a preterite participle

in type like most of the preterites. Thus in Kumāon they say sing. छियो, pl. छिया or छियां, which seems to point to a Skr. p.p.p. चक्षित्=Pr. चक्षियो. In Eastern Rajputana there is sing. छो, pl. छा.

Although modern classical Hindi does not use this root, yet it is found with the initial vowel in the shape of an indeclinable present participle in the old poets, as in Tulsi's Ramayan—

आप अहत बुवराज पद रामहि देउ नरेख

“Thyself remaining, give the heir-apparentship to Ram, O king!”
—Ay-k. 11.

That is, “during thy lifetime,” literally “thou being.” The dictionary-writers erroneously give this as a Tadbhava from अहत, with which it has nothing to do.

It is worthy of consideration whether the forms of the imperfect in P. given in § 60 should not be referred to this root rather than to *as*. The change of अ into अ so characteristic of M. would thus find a parallel in Panjabi.

Gujarati has also a present participle indeclinable છતો and છતે “(in) being,” and declinable છતો *m.*, તી *f.*, તું *n.*; pl. છતા *m.*, તી *f.*, તા *n.* “being.”

§ 65. The compound tenses formed by the addition of this auxiliary are most numerous, as might be expected, in Marathi, that language having a larger range of tenses of the auxiliary itself than the sister-tongues. First, a present habitual is formed by adding the present of the auxiliary to the present participle of the verb, as राहत असतो “he is living,” i.e. “he habitually resides,” लिहीत असतो “I am (always employed in) writing.”

Next, a past habitual, by adding the aorist of the auxiliary to the present tense, as असत असे “he was in the habit of sitting.” It will be remembered that in M. the aorist has the sense of a past habitual in modern times. This compound

tense seems to differ very little in meaning from the simple tense.

There is also a compound present of the conditional, wherein the leading verb is in the present participle and the auxiliary in the conditional present. It is used with जर “if” prefixed, either expressed or understood, as जर काम करीत जसता “If he were *doing* the work,” पाऊस पडत जसता “(If) rain were to fall (as it is now falling).” The same tense of the auxiliary, when used with the past participle, serves as a conditional preterite, as पडका जसता “he would have fallen (if, etc.).”

With the preterite of the auxiliary and the present participle of the leading verb is constructed a present dubitative, as तो जात जसका तरते बाम लाला सांगा “If he *should be going*, then entrust this affair to him.” Similarly, with the same part of the auxiliary and the past participle of the leading verb is made a past dubitative or pluperfect, as तो जाला जसका तर “Should he have arrived, then, etc.”

So, also, with the future participle and the past auxiliary, as जर तो जाणार जसका तर मला सांग “Should he be about to go, then tell me.”

The future of the auxiliary also forms three tenses with the present, past, and future participles of the leading verb respectively. It is difficult to give these tenses any definite name; the senses in which they are employed will be seen from the following examples:—

1. Present participle of verb+future of auxiliary—

तुम्हा बाप तुम्ही बाट पाहत जसेल “Your father *will be waiting* for you” (i.e. is probably now expecting you; *tāta pāhat*=“looks at the road,” idiomatic for “expects”).

2. Past participle of verb+future of auxiliary—

तो जाला जसेल “He *will have come*” (i.e. “has probably arrived by this time”).

3. Future participle of verb + future of auxiliary—

मी खिलार असेज “I may be now going to write” (i.e. “I shall probably be writing presently”).

The above is a fair illustration of the remark which I have frequently made before, that the modern verb, while throwing aside all the intricacies of the synthetical system of tenses, still manages to lose nothing of its power of expressing minute shades of meaning. On the contrary, by its almost unlimited power of forming compound tenses, it obtains a fullness and delicacy of expression, which even the synthetic verb cannot rival. Indeed, this fullness is at times somewhat embarrassing, for the subtle distinctions between one tense and another are very difficult to grasp, and, as might be expected, careless or uneducated speakers are unable to observe them accurately. The minute analysis of these various tenses belongs to the domain of syntax rather than to that of formlore, and a very long dissertation might be written upon the numerous shades of meaning involved in each one of them. The selection, for instance, of the different parts of the leading verb and auxiliary depends, to a great extent, upon the method of reasoning employed unconsciously by the speaker. These compound tenses are, in fact, rather phrases than tenses, and much depends upon whether the speaker regards the action as already past, or as actually being done with reference to the rest of the sentence. When we translate one of these phrases into English, or any other language, we do not really translate, but substitute our own way of expressing the idea for the native way. A literal word-for-word translation would be almost unintelligible. Thus, in the sentence above, *Rām jāt asalā, tar tē kām tyālā sāngā*, the words are actually, “Ram going was, then that affair to him tell,” where the speaker, as it were, pictures to himself that his messenger, after receiving orders, goes to Ram and finds that he was just going, and therefore

tells him the affair. Complicated and of course unconscious undercurrents of thought like this underlie much of the elaborate mechanism of the compound tenses in all our seven languages, and we often find natives of India who can speak English composing in our language elaborate sentences of this sort, to the entire disregard of our English idioms, because they think in Hindi or Marathi, and then translate the idea into English. This fact, which all observant Englishmen who have lived long in India must have noticed, lies at the root of much of the difficulty which our countrymen experience in making themselves understood by natives. They think in English, and render word for word into Hindi or Marathi; thus probably producing a sentence which means something widely different from what they intended. It is the same with all foreign languages; until a man learns to *think* in the foreign language, and utter his thoughts in the shape that they have in his mind, he can never hope to speak idiomatically. In seeking to explain the compound tenses of the modern Indian verb, therefore, it is necessary to analyze the connection and sequence of mental impressions to which they owe their origin, a task for the metaphysician, and not for the student of comparative philology.

Gujarati has also a plethora of compound tenses, but they are less complicated than Marathi, perhaps because the language has been less cultivated. In the simpler languages delicate *nuances* of expression do not exist, and if one wishes to translate any such phrases into one of these simple languages, it must be done by a long string of sentences. Thus, in trying to exact from a wild forester of the Orissa hills an answer to the question, "Did you know that Ram had run away before you went home or afterwards?" one has to go to work in this way, "Ram fled?" Answer, *ho!* (Yes). "You knew that fact?" *ho!* "You went home?" *ho!* "When you reached home they told you 'Ram is fled,' thus?" answer *na! na!* (No! No!).

“When you did not go home, before that, they told you?” *ho!* So to get out the meaning of the Marathi sentence quoted above, “If he should be going, then entrust this affair to him,” one would have to say, “Near him you having gone, he ‘I am now going’ having said, this word having heard this matter to him you will tell.” Perhaps in citing an Orissa wild man of the woods, I am taking an extreme case; but the remarks will hold good, more or less, for all the peasantry and lower classes all over India, and it must be remembered that the expression “lower classes” means in India eight-tenths of the whole population.

The compound tenses formed with the auxiliary *हे* in G. are the following :—

1. Definite present ; aorist of verb + aorist of auxiliary, as *करे हे* “he does.”

Sometimes both verb and auxiliary lose their final vowel, as *कर ह* for *करे हे* “thou dost,” *करे ह* “he does.” *करो ह* for *करो हे* “ye do,” etc.

2. Definite preterite ; p.p. of verb + aorist of auxiliary, as *कायो हे* “he has given,” active used in *karma* construction with instrumental of subject. *तेणे काम बयावेणु हे* “he has performed the work ;” neuter in *kartā*, as *उ चढ्यो हुं* “I have ascended.”

3. Another definite preterite with the second form of the p.p. in *elo*, as *चढेलो हुं* “I have ascended.” There seems to be no great difference of meaning between this and the last.

4. Definite future ; future participle of verb + aorist of auxiliary, as *खाणारो हे* “he is about to eat.”

5. Another tense with the second form of the fut. part. in *vāno*, as *उ करवाणो हुं* “I am going to do.” The uninflected form of the future participle in *ar* may also be used, as *तु यु करनार हे* “What art thou going to do?” These definite futures differ from the simple future in implying intention and

definite purpose, much as in German *er will thun* differs from *er wird thun*.

The auxiliary है is sometimes also used after another auxiliary derived from *bhú*, as **होउतो होय है** “he is (now) loosing.” Of the tenses so formed more will be said further on.

It seems from comparing the examples given of these tenses that there is not for each one of them a distinct special meaning, but that they are used somewhat vaguely, the auxiliary being added or omitted at pleasure. This is certainly the case in Hindi, as will be seen below; and in the poets, who are our only guides for the mediaeval period, metrical necessities, rather than any desire to bring out a particular shade of meaning, appear to determine which form shall be used.

Those dialects of Hindi which possess tenses from this root, use them also as auxiliaries.¹ Eastern Rajputana has the definite present formed by the two aorists, that of the verb and that of the auxiliary, मारूँ छूँ “I am beating,” also a preterite composed of the p.p. of the verb and aorist of auxiliary, as मारदो है “I have beaten.” There seems to be some anomaly in this latter, for in the preterite of the active verb है is added to all six persons, whereas, when used with the substantive verb हो “be,” the auxiliary is participial sing. छो, pl. छा. Perhaps we hardly know enough of these rustic forms as yet to be able to draw accurate distinctions.

Garhwali forms its definite present from the present participle and the aorist मारदो (or मारदू) छौं “I am beating;” and its preterite in the same way from the p.p. and aorist मारे छ “he has beaten,” मारा छन् “they have beaten.” So does Kumaoni, present मारजु छूँ, preterite मारो छ; but in these, also, there is still room for more accurate analysis, and a wider range of observations requires to be made in remote and little known parts of the country.

¹ Kellogg, Grammar, p. 240.

Bengali has four well-defined tenses. The definite present and imperfect are formed respectively by incorporating the aorist and imperfect of the auxiliary into one word with the locative case of the present participle, thus—

Def. Present **দেখিতেছি** “I am seeing” (dekhite + *āchhi*).

Def. Imperfect **দেখিতেছিনু** “I was seeing” (dekhite + [*ā*]chhinu).

In the latter of these tenses the 1 pl. has in ordinary speech to a great extent usurped the place of the 1 sing., and we more frequently hear—

দেখিতেছিলাম “I was seeing” (dekhite + [*ā*]chhilām).

By incorporating the same tenses of the auxiliary into one word with the conjunctive participle (see § 73), it forms a definite preterite and a pluperfect, as

Def. Preterite **দেখিযাছি** “I have seen” (dekhīyā + *āchhi*).

Pluperfect **দেখিযাছিনু** “I had seen” (dekhīyā + *āchhinu*).

Here, also, **দেখিযাছিলাম** is common for 1 sing. Wonderful corruptions occur in pronunciation in these tenses: **ছ** loses its aspirate and becomes **ষ**, so that we hear for **কৰিতেছে** a word that sounds *körche*, and may be written *körche*, for **হোইতেছে** “is” vulgo *höche* (হচে), for **দেখিযাছে** *dekhiche* (দেখিচে), and for **দেখিযাছিলাম** *dekhichilām*, or *dekh'chilām* (দেখিচিলাম?). So also for **চালিতেছে** “goes” *chalöche* (চালচে). These forms are freely used in conversation by educated persons, and some recent authors of comic novels and plays introduce them into the mouths of their characters. The same remark applies to all tenses of the verb, and it is a curious subject for speculation, whether the growth of literature will arrest the development of these forms, or whether they will succeed in forcing their way into the written language, and displace the longer and fuller forms now in use. If the latter event takes place, we shall see enacted before our eyes the process of simplification.

tion which has been so fertile a cause of the formation of the present types in the whole neo-Aryan group. I anticipate, however, that the purists, aided by the conservative influence of a literature already copious, will ultimately carry the day against the colloquial forms.

Oriya has the four tenses corresponding to Bengali, but only two of them are formed with the auxiliary we are now discussing, the definite present and the definite preterite—

Def. Present **କରୁ** **ଆଣିଛି** “I am doing” (pres. part. *karu* “doing”).

Def. Preterite **କରି** **ଆଣିଛି** “I have done” (p.p. *kari* “done”).

Here, also, colloquially, the auxiliary is generally incorporated with the verb, and they say **କରାଣିଛି** and **କାରିଣିଛି** respectively. In the south of the province, also, the older form of the present participle in **କାରି** prevails, and one hears **କାରିଛି** “he is doing,” and contracted **କାରିବି** “he is.”

§ 66. *BHŪ*. This widely-used root took as early as the Pali and Prakrit period the form *HO*; and in that form it has come down to modern times. As the ordinary substantive verb “to be,” it has a full range of tenses in all the languages, and it not only serves as an auxiliary, but takes to itself the tenses of the other auxiliaries like any other verb. In the latter capacity it need not here be discussed, as the remarks which have been made concerning the ordinary verbs will apply to this verb also.

Although *ho* is the general form of this root in all the Indian languages, yet there are one or two exceptions in which the initial *bh* is retained. In Pali, both *bhavati* and *hoti* are found for 3 sing. pres., *abhad* and *ahud* impf., *bhavatu* and *hotu* impt., and in Sauraseni Prakrit we find *bhodu=bhavatu*, *bhavia=bhutvā*, and the like. Distinct traces of the retention of the *bh* are still in existence in some rustic dialects of Hindi, and in the old poets. In the latter, a p.p.p. sing. **भयो** *m.*, **भरେ** *f.*, pl. **भए**, is extremely common, used alone as a preterite, or with the

verbal endings, as भयेत्, भयउ, etc. It is also contracted into भौ; and in the modern form भया “was,” may be heard commonly in the mouths of the lower orders all over the Hindi area of the present time. This form presupposes a Pr. भविष्यत् = a Skr. भवित्, with elision of the त्, and त् called in to fill up the hiatus. I give from Kellogg the dialectic forms (Gr. p. 236)—

SINGULAR.

Kanauji.¹ 1. 2. 3. भयो *m.*, भरै *f.*

Braj. *id.* भयी *m.*, *id.*

Old-Pûrbi. 1. भयउ *m.*, भा, 2. भयउ *m.* 3. भयउ *m.*, भा
भरै *f.* भरै *f.* भरै *f.*

Avadhi. 1. भयेउ *m.*, भवा, 2. भयेस *m.* 3. भवा, भवा *m.*
भविउ *f.* भविसि *f.* भव, भै *f.*

Riwâi. 1. 2. 3. भा, भ.

Bhojpuri. 1. भोरूकी, भैकी, 2. भैक, 3. भैकस, भैक.

PLURAL.

Kanauji.¹ 1. 2. 3. भए *m.*, भरै *f.* (also भये *m.*).

Braj. *id.*

Old-Pûrbi. 1. भये, भे *m.* 2. भये, भयेउ *m.* 3. भये, भे *m.*
भरै *f.* भरै, भरैउ *f.* भरै *f.*

Avadhi. 1. भये *m.* 2. भये *m.* 3. भये *m.*
भै *f.* भविउ *f.* भविनि *f.*

Riwâi. 1. 2. 3. भयेव, भयेव्ह.

Bhojpuri. 1. भोरूकी, भैकी, 2. भैकह, 3. भैकन्.

The verbal affixes are the same as those in the ordinary verb explained at § 33. Chand uses the same form as in Braj and

¹ Kanauji may be taken to mean the speech of the country between the Ganges and Junna, the heart of the Hindi land; Braj, that of the right bank of the Jumna; Old-Pûrbi, of the country north of the Ganges from the Gandak river eastwards; Avadhi, that of Oudh (Avadh); Riwâi, of the country south of the Ganges and between the Chambal and the Son rivers. Braj and Old-Pûrbi are the dialects in use in the mediæval poets generally.

Kanauji, thus भयौ कोटि तामस ताम ॥ “He *became* violently disturbed with anger” (Pr. R. i. 48), अनंगपाल भयौ राज ॥ “Anangapāl *became* King” (iii. 17), पुज वदा ज्वी भरै । सनी लु कहो अपुञ्जह ॥ “How the former matter *happened*, listen while I tell the wonderful tale” (iii. 15), पुज होत भरै मूल ॥ “While the son was being (born), she *became* dead” (i. 170), भए आदि अंत विविता जिते । “As many poems as *have been* (written) first and last” (i. 10), भए विकल लोग घात्त च ताप ॥ “The folk *became* distressed, (being) wounded and heated” (xxi. 5). Contracted मन भो हास जहज पुनि आर्थ ॥ “Daughter *became* (arose) in her mind, then after pity came” (iii. 10). The use of this tense is so common in Chand as to supersede the other form of the preterite हज्जा to a great extent.

A few examples may be added from Kabir: दुतिया नाम पारवति भयज । तप वरता संकर को दयज ॥ “Her second name was Pārvati, the ascetic (i.e. Daksha) gave her to Śankara” (Ram. 26, 5), येके पुरष येकहै नारी ।, तांते स्त्रिय घान भी घारी ॥ “One male (energy), one female, from them *were produced* four kinds of living beings” (ib. 6), एक अंड औंकार ते यह सब जग भयौ पसार “From one egg, the word *Om*, all this world *has been created*” (ib. 8). In these three quotations all three forms of the participle are used side by side.

Tulsi Das does not confine himself to Old-Pūrbi forms, but uses, also, those classed above under Braj, as भर्वी बहोरि भयौ तेहि स्वारा “It filled again and thus *became* salt (i.e. the sea)” (Lanka-k. 3), सेतुबंध भरै भीर अति । “The Setubandh *became* very crowded” (ib. 10). But the Pūrbi form is more common, as in माथ नाए पूछत अस भयज “Bowing his head, thus he *was* asking” (Kis-k. 2), वरि दंडवत जहत अस भयज “Making salutation, thus he *was* saying” (Ar-k. 259). The contracted form is also very common, as भै मन सुदित पाइ प्रिय साधु । “He *became* (or *was*) enraptured at meeting with the beloved” (Ay-k. 441).

Closely connected with the Bhojpuri भेष is the form भेष, used by the half-Bengali half-Maithil poet Bidyapati, as in शून भेष मन्दिर शून भेष नगरी ।, शून भेष इश्वरिश्च शून भेष सगरी । “Empty *has become* the temple, empty has become the city, empty have become the ten regions, empty has become everything !” (Pr. K.S. 118), कोइल कसरवे मति भेष भोरा । “From the sound of the koil’s notes my mind has become distracted” (*ib.* 120). It does not vary for gender or person.

I am not aware of the existence in any of the other languages of this type with the initial *bh*. It is, as far as I have been able to ascertain, confined to the rustic Hindi dialects mentioned above. In all other respects Hindi keeps to the type *ho*, like the cognate languages.

The aorist has the following forms :—

SINGULAR.						PLURAL.		
Hindi.	1. होऊँ	2. होए	3. होए.	1. होएं	2. होओ	3. होएं.		
P.	1. होवा	2. होवे	3. होवे.	1. होये	2. होवो	3. होया.		
S.	1. उच्चा	2. उच्चैं	3. उए.	1. उं	2. उच्चो	3. उच्चनि.		
G.	1. होउ	2. होय	3. होय.	1. होरये	2. होचो	3. होय.		
M.	1. होऊं	2. होरैस	3. होरै.	1. होऊं	2. उं	3. होरैत.		
O.	1. होए	2. हेउ	3. उए.	1. हेउ	2. उच्च	3. उच्चति.		
B.	1. हइ	2. हउ	3. हय.	1. हइ	2. हच्चो	3. हग.		

In Hindi this tense, as mentioned before, is frequently used as a potential in all verbs, and especially so in *ho*, where, owing to the existence of an aorist with signification of “I am,” etc., from *as*, the tense derived from *ho* is more usually employed to mean “I may be.” The Pārbatia or Nepali dialect also uses this tense as a potential, thus—

Sing. 1. होौ, 2. होस, 3. हो. Pl. 1. होौ, 2. हो, 3. उग.

Several peculiarities call for notice in this tense. In classical Hindi there is the usual diversity of practice always observed in stems ending in *a* or *o*, as regards the method of joining the

terminations. Thus we have for 1 sing. हो॒ in addition to हो॑ँ; 2 and 3 sing. are written हो॒ए, हो॑य, हो॑वे, and हो॒; 1 and 3 pl. हो॑ए, हो॑य, हो॑वे, हो॒; 2 pl. हो॒ as well as हो॑चो, which makes it identical with the same person in the aorist of *as*.

Dialectically the chief peculiarity, which, like most dialectic forms, is merely an archaism preserved to modern times, consists in the hardening of the final *o* of *ho* into *e*. This is observable in the Rajputana dialects, and partially also in that of Riwa (Kellogg, p. 233).

SINGULAR.			PLURAL.		
Rajp.	1. हो॑ँ	2. हो॑	3. हो॑	1. हो॑चो	2. हो॑चो
Riwi.		2. हो॑ए	3. हो॑य		2. हो॑य

This peculiarity is more marked in the simple future noted below. It also occurs in M., where the aorist, as shown above, when used as a past habitual = "I used to be," takes the terminations of the active verb; but when used as a simple present, those of the neuter, as—

Sing. 1. हो॑य 2. हो॑स 3. हो॑य. Pl. 1. हो॑ं 2. हो॑ 3. हो॑त.

The same combination occurs throughout this tense when used negatively = "I am not," as—

Sing.	1. नहो॑	2. नहो॑स	3. नहो॑.
Pl.	1. नहो॑ं	2. नहो॑	3. नहो॑त (नहो॑त).

and in other parts of the verb affirmative and negative.

In Sindhi this root is throughout shortened to *hu*, and when the vowel is lengthened by the influence of affixes, it becomes *hū*, rarely *ho*, except in poetry, where 3 sing. हो॑र् is met instead of उ॑ए. The *j*, which in some forms of Prakrit is inserted between the stem and its termination, appears here also, as—

Sing. 1. उ॑चा 2. उ॑चे 3. उ॑चे. Pl. 1. उ॑चू 2. उ॑चो 3. उ॑चनि.

Oriya sometimes shortens *o* to *u*, but in that language the distinction in pronunciation between these two vowels is so

slight that in writing also the people often confuse the two. In a great part of this verb, however, the *o* is changed to a very short *e*. This is generally, but not always, due to a following *i*, where, from the shortness and indistinctness of the *o*-sound, *o+i=a+i=ai=e*. Thus 2 sing. is in full हैउ, though generally pronounced *ho*. In Bengali the *o* is generally written *a*, that vowel having in B. usually the sound of short, harsh *o*, like the *o* in English *not, rock*, etc. Thus it comes to pass that हैय and हैन may be regarded, either as shortened from होय and होन respectively, and thus derivable from *ho*, or as equivalents of H. है and हैं, and so to be referred to as. In practice, certainly, the meaning in which they are used favours the latter hypothesis.

The imperative in H. is the same as the aorist, except 2 sing., which is simply हो “be thou.” In the Rajput dialects the 2 sing. is है, 2 pl. होवो; the former occurs also in Chand as a 3 sing. in सब बोलि कहाँ है सिहि सिहि ॥ “All speaking, said, ‘May there be success, success!’” (i. 178) The Riwa dialect has 2 sing. छास, 2 pl. छाच, like the present.

P. 2 sing. हो, 2 pl. होवो. S. has 2 sing. हो and होउ, 2 pl. हो and उचो. G. for 2 sing. and 2 pl. both हो.

M. Sing.	1. होऊं	2. हो	3. होवो, होऊ.
O. „	1. उए	2. हो	3. हैउ.
B. „		2. होउ, हउ	3. हउय.
M. Pl.	1. होऊं	2. छास	3. होवोत, होऊत.
O. „	1. हैउं	2. उच	3. हैउंग.
B. „		2. हउ	3. हउग.

The respectful form of the imperative follows that of the other verbs in the various languages. H. here inserts ऊ, making होऊये “be pleased to be,” G. होऊे.

Nepali has somewhat abnormally 2 sing. हस, 2 pl. होस.

The simple future in G. is formed according to the usual

rule; but here again we meet the tendency so common in B. and O., to express the *o* sound by *a*, so that side by side with the regular forms होरेश, होशे, etc., we have also sing. 1. हरेश, 2. हरे, 3. हरे; pl. 1. हरेश्य, 2. हरशी, 3. हरे, which we must apparently pronounce *hōtsh*, *hōshe*, etc.

The simple future in old and rustic Hindi is regularly formed, as होएहों “I shall become,” etc.; but in this tense the employment of the type है is very common, both in the poets and among the peasantry of the western area. Thus—

	SINGULAR.			PLURAL.		
Braj.	1. हैहों	2. हैहे	3. हैही	1. हैहों	2. हैहो	3. हैहे
West Rajp.	1. हैहं	2. हैही	3. हैही	1. हैहों	2. हैहो	3. हैही

We have also the curious transitional form of East Rajputana which approaches so closely to G.—

Sing.	1. हैसू, हैसू	2. हैसी	3. हैसी
Pl.	1. हैसां, हैसां	2. हैसों, हैसों	3. हैसों

Further details of these dialectic forms will be found in Kellogg's admirable grammar. When the wilder parts of the country, at present little known to Europeans, shall have been more fully explored, we may expect to obtain many finer gradations of transition; for all over India the Gujarati proverb holds true, “Every twelve *kos* language changes, as the leaves change on the trees.”

The Braj form is interesting to students from the fact of this dialect having become at an early date the traditional literary vehicle of the Krishna-*cultus*, and thus to a certain extent a cultivated classical language. Its forms, however, are found in Chand long before the revival of Vaishnavism. He uses the full form होरहे, a shortened form होरहि, and the Braj हैहे. Also occasionally होर in a future sense, which is probably a form of the 3 sing. aorist for होए (हए). Examples are प्रथे होरहे तिन बंसह। “His race shall become extinct” (Pr.-R. iii.

29), होहि जदवनि सपूतह ॥ “The Jadavani *shall be* with child” (i. 249), दिवस पंच कि चंतरै । होह सु दिल्ली पति ॥ “In the space of five days, he *shall become* lord of Dilli” (iii. 411), इच्छा न चौर छुहि न कोह । “There has not been, and there *shall not be*, any (like him)” (i. 331).

To Tulsi Das, Kabir, Bihari Lal, and all the mediæval poets होहि, होहि, होहि, and होहे are the forms of the ordinary regular future; होगा is very rarely met in their pages, if at all. Instances are, भये जे चहहिं जे होहहि आगे । “They who have been, are, and shall be hereafter” (Tulsi, Ram. Bal-K. 30), होहहि यही कलाण चब । “Now this good fortune will be (will happen)” (ib. 82), चबते रति तव नाथ कर होहहि नाम अनङ् । “Henceforth, Rati, the name of thy lord shall be Ananga” (ib. 96). The form छुहि does not appear to be used by Tulsi Das, though in Bihari Lal the participle छुहि is common; this latter poet’s subject does not give much occasion for the use of the future. बड़रि जनम न होहहि ताको “There shall not again be birth to him (he shall escape the pain of a second birth)” (Kabir, Ram. 57). In the majority of the poets the forms *hrai* and *hoi* seem to be regarded as virtually the same, and they use indifferently the one or the other as it suits their metre. There is unfortunately as yet no critically prepared or corrected edition of the texts of any of them, and owing to the mistaken policy of the Government, by which artificial works written to order have been prescribed as examination tests, the genuine native authors have been entirely neglected.

§ 67. The participial tenses are formed as in the ordinary verb. The present participle is in Old-H. छवत, as in Chand इसन छवत निवारि “Laughing *being prevented*” (Pr.-R. i. 6). In modern H. the classical form is होता *m.*, होती *f.*, Braj होतु; and in most of the rustic dialects simply होत indeclinable. In the Rajputana dialects the form छुतो is found. The other languages have P. छंदा, S. छंदो, G. होतो, M. होत, होता.

होताना, O. हेत, B. होहते, though really the locative of a present participle is used as an infinitive.

The past participle is in H. one of the old Tadbhava class mentioned in §§ 46, 47, and as such takes its type from Skr. भूत, H. छाचा. The vowel of the stem is in the present day commonly pronounced short छाचा, and this practice is not uncommon in the poets. P. होहचा, S. छचो, G. होचो, होयो, होयसो.

M. has a strange participle आसा, which may be explained as phonetically resulting from an older form आसा, shortened from होआसा. I can trace nothing similar in any of the cognate languages, though the change from आ to औ is perfectly regular. In the poets a form आसा is found, and even आहासा. These types have led some writers to regard this participle as derived from the root आ. This, however, is very doubtful. Tukaram always uses आ०, as आजि पुरसे गवस । धन्व आसा हा दिवस ॥ “To-day our vows are heard, blessed *has become* (is) this day” (Abh. 508).

O. होइ, हेला, B. होहच, हरच.

The future participle is in M. छाचा, O. हेच, B. हहच, contracted to हच (höbö).

These participles serve as tenses, either with or without the remains of the old substantive verb, just as in the regular verb, and need not be more particularly illustrated.

One point, however, deserves a passing notice. The present participle in M. forms with the aid of the substantive verb *as* a regular present, as 3 sing. होतो *m.* होती *f.* होते *n.* But the slightly different form of this tense, which in the ordinary verb (§ 42) expresses the conditional present, is in the case of *ho* employed as an imperfect. Thus, while the form just given, *hoto*, etc., means “he becomes,” the conditional form *hota*, etc., means “he was.” This usage is analogous to that of the G. *hato*, etc., mentioned in § 59, and agrees with a form of preterite used in Braj Hindi, sing. उती *m.*, उती *f.* etc. It has been

suggested that this latter is derived from Skr. भूत्; but against such a derivation must be set the fact that *bhāta* had at a very early epoch lost its *t* and become in Pr. *hūam*, *hoīam*, and the like; also that in Chand the *anusvadra* of the present participle is still preserved, as in दुष्ट उत्तो दुष्टिष्ठ घोर । (Pr.-R. i. 49), “*Brahman became to Brahman hostile*;” and a few lines further on in the same passage एष उत्तो सिंगिष्ठ रिष्व “*There was one Śringa Rishi*.”

§ 68. The tenses of the regular verb formed by the additions of parts of the verb *ho* are numerous, but vary in the different languages. In Hindi we have mostly tenses with a general sense of doubt or contingency, in which those compounded with the present participle run parallel to those formed with the past participle. Thus with गिरता “falling,” and गिरा “fallen” (*gir* “to fall”)—

1. गिरता होऊँ (aorist of *ho*) “I may be falling,” which may be called a definite present subjunctive or contingent; as in answer to a question हमारे घर को आते “Are you going to my house?” one might answer आता होऊँ “I may be going (but am not sure).”

2. गिरता होना (future of *ho* shortened from होऊँना) “I shall or must be falling,” a future contingent, or doubtful; as in asking राम जबही आता है “Is Ram coming now?” the reply is, ही आता होना “Yes, he will be coming,” or, “he must be coming,” i.e. “I suppose he is now on his way here.”

3. गिरता होता “(If) I were falling,” conditional present definite. This is very rarely used, but it seems to denote a phase of action which could not, when occasion requires, be otherwise expressed. It may be illustrated thus: राम जदि आयता होता तो मैं उसको रोकता “If Ram were now running away, I would stop him” (but as he is not, there is no need for me to do so). It is the present participle of the auxiliary used in a conditional sense, as in the simple verb.

4. गिरा होऊँ “I may have fallen.” Also somewhat rare. In answer to तुम ने उसके नाम यद्यही सुना “Have you ever heard his name?” one might say सुना होऊँ “I may have heard it” (but have now forgotten it).

5. गिरा होगा “I must or shall have fallen.” This is a very commonly used tense. Thus उसा होगा is a frequent answer where a person is not sure, or does not care; and is almost equivalent to “I dare say,” “very likely,” “I shouldn’t wonder.” Also, it indicates some degree of certainty, as राम ने संवाद पाया है “Has Ram received the news?” Answer, पाया होगा “He will have received it,” meaning “Oh yes, of course he has,” or with a different inflection of voice, “I dare say he has.”

6. गिरा होता “(If) I had fallen.” Hardly ever used, except in a negative sentence. I do not remember to have heard it in conversation; though an analogous form with the participle of रह may be heard in eastern Hindi, as तुम यदि कर्ह आए रहते “If you had come yesterday.” The only instance Kellogg gives is apparently from a translation of the Bible (John xv. 22) जो मैं न आया होता उन का पाप न होता “If I had not come . . . they had not had sin.”

Punjabi makes a somewhat different use of the tenses of *ho*. In this language *ho*, when used as an auxiliary, has rather the sense of continuance in an act, than that of doubt or contingency. Thus we find the ordinary definite present आदा है “He is going,” side by side with a continuative present with *ho*, आदा ऊदा है “He kept on going;” also, “He is in the habit of going.” So, also, there is a continuative imperfect आदा ऊदा सा “He kept on going,” “He was always going.” Similarly, there are two forms of the future, one with the simple future of *ho* (like No. 2 in Hindi given above) आदा होवेगा “He will probably be going,” and a continuative form containing *ho* twice over, आदा ऊदा होवेगा “He will probably be always going.” Thus, to the question उह कितनाकू चिर उचे

रहिंदा होवेगा “How long will he be stopping there?” the answer might be, उथे उह दा घर है उह ता सदा सरबदा उथे रहिंदा उंदा होवेगा “His home is there, he will probably always be stopping there.” With जे “if” prefixed, the tense आदा उंदा means “If I were in the habit of going.”

Parallel to the above are two tenses with the aorist of *ho*: आदा होवा “I may be going,” and with “if” prefixed, “If I should be going;” and आदा उंदा होवा “I may be constantly going,” “If I should be always going.”

With the past participle they combine the present participle of *ho*, as रक्खिआ उंदा “I would have put,” and conditionally, जे मैं रक्खिआ उंदा “If I had put,” “If I should have put;” as in उह जे इपरैआ बशीएं दे इत्य दित्ता उंदा तां सारु मिलिआ उंदा “If he had given the money into the care (lit. hand) of the merchant, then we should have got it.”

There is also a combination of the past tense with the aorist of *ho*, as गिआ होवे “He may have gone,” or, “If he has (perchance) gone.”

Colloquially, they frequently also insert होएा pleonastically in phrases where it is difficult to attach to it any definite meaning. Thus उन घरिआ है “he has sent,” and घरिआ होएा है “he is having sent.” In this latter phrase there is, perhaps, implied the idea of the action having been performed some time ago, and being still in force, so that it harmonizes with the generally continuative meaning of *ho* as an auxiliary in Panjabi. Also, though it is not noticed in the grammar, I remember having heard frequently this word *hoīd*, repeated probably for emphasis, as मारिआ होएा होएा “beaten” (repeatedly, or very much indeed).

In Sindhi the present and past participle are both compounded with the aorist of *ho* to form potentials, thus—1. इस्तदो उए “he may be going;” 2. इलिआ उए “he may have gone.” There does not appear to be in this language so strong a sense of doubt, or of continuance, in these combinations, as in

H. and P., probably because *ho* plays a more important part in S. than does *as*, which is represented by only one tense, or *achh*, which is not represented at all.

3. **हवंदो हो** “he was going.” This is the present participle of the verb with the preterite of *ho*.

4. **हविचो हो** “he had gone.” The past participle with the same. These two are exactly parallel.

5. **हवंदो ऊदो** “he will be going.” Definite future, made up of present participle with future of *ho*.

6. **हविचो ऊदो** “he will have gone.” Past future, the past participle with the same. These two are also exactly parallel.

In the passive phase of active verbs there are also six tenses formed by the same process, whereof 2, 4, and 6 are the same as in the active, or, in other words, these two tenses may be construed either actively or passively, according to the structure of the sentence. Trumpp gives them twice over, probably for this reason :

1. **हविचो ऊए** “he may be being released.” Future participle passive (§ 51) with aorist of *ho*.

3. **हविचो हो** “he was being released.” The same with preterite of *ho*.

5. **हविचो ऊदो** “he will be being released.” The same with future of *ho*.

Gujarati employs *ho* in the following tenses (Taylor, p. 92), mostly dubitative (*chad* “ascend”):

1. Present participle + aorist, **चउतो होय** “he is ascending.” Definite present.

2. The same + future, **चउतो हशे** “he may be ascending.” Contingent present.

3. The same + pres. part. indeclinable, **चउतो होत** “(if) he were ascending.” Subjunctive present.

A parallel group with past participle :

1. Past p. + aorist, **चउयो होय** “he has ascended.” Definite preterite.

2. The same + future, चढ़ाo हये “he may have ascended.” Contingent preterite.

3. The same + pres. p. ind., चढ़ाo होत “(if) he had ascended.” Subjunctive preterite.

The same combinations may be formed with the p.p. in *elo*, as चढ़ेलो होय, but there does not seem to be any very great difference in the meaning.

Also a group with future participle; in the form *valo* (see § 52)—

1. Fut. p. + aorist, चढ़वाणो होय “he is about to ascend.” Definite future.

2. The same + future, चढ़वाणो हये “he may be about to ascend.” Contingent future.

3. The same + pres. p. ind., चढ़वाणो होत “(if) he were about to ascend.” Subjunctive future.

An example of the use of the last of these tenses is ते म्हणे कोउवाणो होत तो कोउते “If he were going to (or had intended to) release me, he would have released me (long ago).” Three similar tenses are formed by combining the three above parts of the auxiliary with the participle in *ar* or *aro*, which, as in Marathi, is rather the noun of the agent, and will be discussed further on (§ 75).

Compound tenses in Marathi are formed so largely by the auxiliaries derived from *as* and *achh*, that there is comparatively little left for *ho* to do. It is used in the following tenses:

Imperfect, made up of present part. and imperfect of *ho*, as तो येत होता “he was coming.”

“Incepto-continuative” imperfect, as the grammar-writers call it, made from the present part. and the preterite of *ho*, as तो बोलता आला “he began to speak.” This is rarely used.

Future preterite formed by the future participle and imperfect of *ho*, as मी लिहिलार होतो “I was to have written,” i.e. “It had been arranged that I was to write under certain circumstances.” The example given is मी काळ आपणा कडे येणार

होतों पश्च शरीरात् विष्टतो भास्तामुळे घरीच राहिलो “ *I was to have called* (yenâr hotâñ) on you yesterday, but in my body illness having been (*i.e.* feeling unwell), I stayed at home.”

Future continuative composed of the present participle and future of *ho*, as तो बोलता होइल “ he will begin to speak (and go on speaking).”

Imperfect subjunctive, from the subjunctive (future pass. part.) and imperfect of *ho* used in the *Karma prayoga*, as स्तो सांगावें होतें “ you should have told,” lit. “ by you to be told it was.” This may also be expressed by using पाहिजे “ ought,” as मसा चालवे पाहिजे होतें “ I ought to have walked.”

Another preterite phrase is formed by adding the imperfect of *ho* to the neuter genitive of the future pass. part., as मसा चालायाचे होतें “ I had to walk,” *i.e.* “ I was obliged to walk.”

It will be seen that all these instances of the use of *ho* as an auxiliary are rather elaborate verbal phrases than tenses, ingenious and successful attempts at filling up the gap caused by the loss of a large range of synthetical tenses and participles from the earlier stage of language.

This verb is not used as an auxiliary in O. or B., though it is used as an ancillary to form a pedantic sort of passive with Tatsama p.p. participles, as B. प्रेरित होहते, O. प्रेरित हेचा “ to be sent.” This, however, forms no part of the actual living languages of either Orissa or Bengal, and may be passed over with just this much notice.

§ 69. *STHĀ*. The Pali and Prakrit forms of the various tenses of this verb were given in § 12, where also the principal parts of the verb in S. G. and O. were given. In Hindi there is only one part of this verb in use as an auxiliary, namely, the participial tense *tha* “ was,” sing. था *m.*, थी *f.*; pl. थे *m.*, थी *f.*¹

¹ I had formerly connected this tense *tha* with G. and Braj *hato* and been thus led to refer it to *as*; but further research, aided by the dialectic forms brought to light by Kellogg and others, has led me to abandon that view, and to adopt that given in the text,—*diss diem docet*.

This form is, I believe, shortened from थिष्ठो, and that again from the Skr. p.p.p. थिष्ठत्. It is therefore analogous to the shortened forms of other p.p. participles so largely employed in the modern languages. We saw in Vol. II. p. 275, how the genitive postposition *kā* had been evolved by a long and varied process from Skr. *kṛita*; so, also, *gā* in the H. and P. future from *gata*, *bhā* in Old-Hindi from *bhūta*, *lā* and *la* in M., and other futures from *lagna*; and in exact parallelism to these is *thā* from *sthita*.

The Kanauji Hindi has sing. थो *m.*, थी *f.*; pl. थे *m.*, थी*f.*; but the Garhwali still preserves a fuller type in sing. थथो *m.*, थर्ही*f.*; pl. थथा *m.* Nearer still to *sthita*, and with incorporation of the Skr. root *as*, so as to make a regular imperfect, is the Nepali "I was," etc.—

Sing. 1. थिया 2. थिस् 3. थिया. Pl. 1. थियुँ 2. थियौ 3. थिया.

Nepali is not an independent language, but merely a dialect of Hindi. The people who speak it call it Pârbatiya or mountain Hindi; it may therefore appropriately be taken into consideration in arguing as to the origin of Hindi forms. था is used in Hindi in two tenses only.

1. With present participle, थोकता था "was speaking." Imperfect.

2. With past participle, थोका था "had spoken." Pluperfect.

In P. था is occasionally used, though था, in its numerous forms, is far more common. This verb is also used with a full range of tenses in Sindhi. Trumpp¹ calls it an auxiliary, but I can find no instances of its being used to form tenses of the ordinary neuter or active verb like *as* or *bhū*, and it takes parts of the latter to form its own compound tenses. There are, however, two parts of *sthā* in use as auxiliaries in Sindhi, the former of which थो probably = थिष्ठतः *nom.*, and the latter

¹ Grammar, p. 305.

ते = स्थिते loc. ते agrees with the subject in gender, and is used to form with the aorist an indefinite present—

Sing. 1. हस्ता ते *m.* हस्ता ती *f.*

Pl. 1. हस्तु ता *m.* हस्तु तिर्ता *f.*, “I go,” etc.

This auxiliary differs from all others in the seven languages, in that it may be put *before* the principal verb. ते has the same peculiarity, and is used to make a continuative imperfect with the past participle of the principal verb; it does not vary for gender or person. Thus—

Sing. 1. हस्तितसि ते 2. हस्तिए ते.

Pl. 1. हस्तितासी तें, etc., “I used to go,” or simply “I was going.”

Examples are—

व यातुं चार ते लार ते विराट् “Two women *were quarrelling* (*the vidahyān*) about a child.”

हस्तिदा व यथा परे परदेहि ते विचा “Two men *were going* (*the bid*) to a foreign country.”¹

Here the auxiliary precedes, and with reference to the suggested origin of this auxiliary from the locative *sthite*, it is more natural that it should do so, for the verb, whether in a simple or compound tense, naturally comes last in the sentence, so that the phrase “I am (in the act or condition of) having gone,” is rendered “in having been, I am gone.”

G. has also the full verb in all its tenses, and it may apparently be used as an auxiliary just as *ho*. As regards meaning, चतुं is more powerful than होतुं; the latter, also, is more powerful than ते. There are thus three grades of substantive verb. ते “he is,” is merely the copula; होय “he is, or becomes,” is a definite expression of existence; चाय “he remains,” is positive and prolonged existence. The distinction,

¹ Stack, Grammar, pp. 134, 135.

as pointed out before, is analogous to that between *ser* and *estar* in Spanish.

बन् forms compound tenses by taking parts of होन् as auxiliaries, just as the ordinary verb, thus—

Imperfect बतो हतो, as in ते लडाई बती हती “That fight was going on.”

Preterite बयो होय के, as in तेनु मन कठण बयुं होय के “His heart has become hard.”

Dubitative present बतो हशे, as in ते हवे परतावो बतो हशे “Therefore you may now be regretting,” and so on.¹

In Oriya this verb plays a somewhat different part. It is there used not as a second auxiliary side by side with *ho*, but to the exclusion of it, and forms, with the participles of the principal verb, a range of well-defined tenses, which cannot be expressed otherwise.

1. With the present participle (*kar* “do”) कर “doing”—

a. Aorist of *thā* कर थाए, *karu thāē*, “he is (or was) doing.” Continuative present.

b. Preterite „ कर थिला, *karu thilā*, “he was doing.” Imperfect.

c. Future „ कर थिब, *karu thibō*, “he will be doing.” Continuative future.

2. With the past participle करि “done”—

a. Aorist of *thā* करि थाए “he has (usually) done.” Habitual preterite.

b. Preterite „ करि थिला “he had done.” Pluperfect.

c. Future „ करि थिब “he will have done.” Future past.

The difference between 1a and 2a is very delicate, and rather difficult to seize. *Karu thāē* implies that a person habitually

¹ The examples are from Leckey, Grammar, pp. 76, 81.

does an act, and thus that he was doing it at the time mentioned, according to his usual custom. Thus, to a question से हाटरे बसु चिका “Was he sitting in the market?” the answer might be हा सेठि बसु थाए “Yes, *he always sits* there;” and thus it is implied that he was sitting there at the time referred to. So again, करिराब जेते बेके आसिका मु भस्हेउ थाए “When the doctor came, *I was getting well*,” implying that I had been improving before he came, and continued to do so. *Kari thāē*, on the other hand, literally, “He remains having done,” implies a habit which is not necessarily in force at the time referred to, as भारजा प्रति ताहार बह राग होइ थाए “He is always very angry with his wife,” not implying that he is actually angry at the moment of speaking. It is also used of an action which lasted some time, but has now ceased, as से समयरे अभ्यर बह कांश होइ थाए¹ “At that time I had a bad cough,” implying that he had a cough which lasted a long while, but from which he has now recovered. Both tenses thus imply continuity, but the former indicates continuity still existing, the latter continuity in past time, which has now ceased.

There are similarly two imperatives formed respectively with the present and past participles—

a. बह था “Remain thou doing.”

b. बरि था “Remain thou having done.”

Here, also, the same fine distinction is drawn as in the other tenses. गोबिंद से काम बह थाउ “Let Gobind go on doing that work.” But, as Hallam well remarks (Grammar, p. 153), “The Oriya very often uses a past participle in his mode of thought, where we should use the present.”² He illustrates this tense

¹ Hallam, Oriya Grammar, p. 78.

² I had the advantage of assisting Mr. Hallam when he was writing his grammar, and the definition of this tense was a source of much difficulty and discussion. He consulted a large number of natives, both educated and uneducated, the former as to the *rationales*, and the latter as to the practice. The latter, without knowing the reason why, often corrected *kars thā* into *kari thā* instinctively, and a large range of observations led to his adopting the definition in which I have followed him.

thus: "Suppose a person should say to another, 'Do that work *so*,' and the person addressed should reply, 'I have done it *so*,' and the first speaker should then say, 'Well, always do it *so*,' or, 'Continue to do it *so*,' this last phrase would be expressed by this tense." Ex. gr. :—

तुम्हे येहि काम सेमति बर "Do that work *so*."

Answer मु सेमति बरिछि बे "I have done it *so*," or, "as (you order)
so I have done."

Rejoinder चहा सेमति बरि चा "Well, always do *so*," literally, "thus
having done, remain."

Here, if we used *karu thā*, we should imply that the person addressed was actually doing the work while we were speaking, while *kari thā* is used when he is not actually working.

Lastly, there is a pair of tenses with the conditional—

बर चाता "he might be doing," or, "if he were doing."

बरि चाता "he might have done," or, "if he had done."

These explain themselves.

Bengali does not employ the primary form of this auxiliary, but has instead a secondary stem derived from it. This is चाक्, which is conjugated throughout in the sense of remaining, and partakes of the combined senses of continuity and doubt peculiar to this verb. There are, strictly speaking, no compound tenses formed by this verb, and the method of its employment is rather that of an ancillary verb.

§ 70. 1. This root takes the form चा, and is used in H. P. M., occasionally in G. and B., and usually in O., to form the passive voice. G. having a passive intransitive of its own (§ 24), does not often have recourse to this verb, and S. having a regularly derived synthetical passive (§ 25), dispenses with it altogether. When used as in H. P. and M. to form a passive,

it is compounded with the past participle of the principal verb, as (*dekh* "see")—

H. Aorist	देखा जाए “he is seen.”	P. हिठा जावे.
Imperfect	देखा जाओ “be ye seen.”	हिठा जावो.
Future	देखा जाएगा “he will be seen.”	हिठा जावेगा.

So also in M. and O. The various tenses of जा are formed in the same manner as other verbs. When compounded with any other part of the verb than the past participle, जा is ancillary, and is used in various other senses.

There has been, in former times, much discussion about this form of the passive, some writers declaring it inelegant, others considering it unusual and opposed to the genius of the Indian languages, while some have even gone so far as to deny its existence altogether. The most discerning inquirers, however, admit it as a form in actual use, though they point out certain circumstances which obviate the necessity for recourse to it. Such are the existence of a large class of neuter verbs, the practice of changing the object into a subject, and figurative expressions like "to eat a beating," *mār khānd*, "it comes into seeing," *dekhne men aitā*, and the like. Speaking as one who has lived in daily and hourly intercourse with natives of India for nearly twenty years, I can testify to the use of this form by speakers of Hindi, Panjabi, Bengali, and Oriya frequently, and even habitually. Idiomatically, many other ways of expressing the passive idea undoubtedly exist, and in some languages, as Bengali and Marathi, *ho* may be used to form a passive. There are phrases and occasions, however, where it would be more idiomatic to use the passive *जा* than any other construction, and we may conclude that, though its use is somewhat restricted, it is erroneous to describe it as always inelegant and unidiomatic, and still more so to deny its existence altogether.

§ 71. By using the expression "compound tense" in a wider sense than that in which it has been employed in the former part of this chapter, we may legitimately include under it that large and varied class of phrases in which two verbal stems are used together to express one idea. In such a combination the first verb remains unchanged, and all the work of conjugation is performed by the second, which acts, so to speak, as a hand-maid to the first. For this second verb I have thought it advisable to employ the term "ancillary," as expressing more clearly than any other that occurs to me, the actual relation between the two. The ancillary verb differs from the auxiliary, in that the former runs through all the tenses of the verb, and the principal verb on which it waits remains unchanged, while the latter only forms certain specified tenses in composition with several parts of the principal verb, being attached now to the present, now to the past or future participle. Thus, the tenses formed by the aid of auxiliaries are integral portions of the primary simple verb. In the case of the ancillary, on the other hand, it, together with the principal verb, forms, in fact, a new verb, which, though consisting of two elements, must be regarded for conjugational purposes as essentially one throughout. Thus, the elements *már* "strike," and *dál* "throw," combine into the compound verb *már dálnd* "to kill," which is conjugated through the whole range of simple, participial, and compound tenses of *dálnd*, *már* remaining unchanged.

Grammarians have invented many strange names for these verbs with auxiliaries, calling them Frequentatives, Inceptives, Permissives, Acquisitives, and many other -ives. It would, perhaps, be simpler not to seek to invent names for all, or any of them, but merely to note the combinations that exist with their meanings. Indeed, it is hardly possible to group them into classes, because, in practice, some auxiliaries may be combined with any verb in the language, while others again

can only be combined with one or two specific verbs. Moreover, there are exceptions to the general rule that a verb with an ancillary runs through the whole range of tenses, for some ancillaries are only employed in one tense, or in two tenses; thus *lag*, in Hindi, is usually only employed in the past tense, as *kahne lagd* "he began to say." Some again are formed in only one tense in one language, while they may be used in several tenses in another language.

The subject is a very wide one, for the number of primary verbal stems in the seven languages being small, they are driven to express complicated ideas by combining two of them together. They have also lost the facility of expressing such ideas which is possessed by most original Aryan languages, through the *upasargas*, or prepositions, and can no longer develope from one simple root a variety of meanings by prefixing *pra*, *abhi*, *upa*, or *sam*. Under such circumstances they have taken a number of their commonest verbs and tacked them on to other verbs, in order to imply that the action expressed by the principal verb is performed under the conditions expressed by the added, or, as we may call it, the ancillary verb. As might be expected, however, while the principle is the same in all seven languages, the method of its application, and the particular ancillaries used, differ, to some extent, in the several languages. It will be better to take each ancillary separately, exhibiting the general effect of each as combined with different parts of the principal verb.

§ 72. Ancillaries may be attached not only to other verbs, but even to themselves; the verb to which they are attached is placed in the conjunctive participle, and remains in that form throughout. Another class, however, exists, in which the principal verb is in the infinitive mood, which, as Kellogg justly observes, is not strictly a case of a compound verb, but

that of one verb governing another, and in this view would more properly be regarded as a matter of syntax. Inasmuch, however, as certain well-known and constantly-used phrases of this kind have grown up in all the languages, whose use, to a great extent, supplies the want of regular tenses, it will be better to give them all here, so as to complete the survey of the modern verb in all its aspects. It must be noted, also, that in Hindi, and occasionally in P. M. and G., the conjunctive participle loses its final syllable, and thus appears in the form of the simple stem; that it is the participle, and not the stem, is shown by the analogy of the other languages, and by isolated instances of the preservation of the participial form even in Hindi.

1. **दे** "give," and **ले** "take," are in H. widely used as ancillaries, and the meanings which are obtained by their use are somewhat varied. In a general way, it may be said that *de* is added to verbs to express the idea that the action passes away from the subject towards the object, while *le* implies that the action proceeds towards the subject. Thus *de* can, strictly speaking, be used only with actives and causals; and in some cases adds so little to the meaning of the principal verb, that it appears to be a mere expletive. With active verbs examples are—

फेंकना "to throw,"

फेंक देना "to throw away."

निकालना "to take out,"

निकाल देना "to turn out, eject."

Thus घर से धान निकाला "he took the rice out of the house," where the idea is, that the man being outside went in and brought out the rice; but in मुझ को घर से निकाल दिया है "he has turned me out of the house," it would be understood that the speaker had been forcibly ejected.

रखना "to put,"

रख देना "to put away, lay by."

मारना "to strike,"

मार देना "to beat off."

With causals it is used very frequently, and with scarcely any perceptible change of meaning—

समझाना and समझा देना “to explain.”

गिराना „ गिरा देना “to cause to fall, or to throw down,”

बैठाना „ बैठा देना “to seat, or to put into a seat.”

Perhaps one can sometimes trace in the form with **दे** a sense of the action having been done with some force, while in the simple verb the idea of force is wanting, but in the majority of instances no such distinction could be traced. There is occasionally some additional emphasis, as in the common phrases **दे दो** “give,” and **के लो** “take,” where the ancillary is added to itself, but these expressions belong more particularly to the Urdu side of the language.

When attached to the infinitive of another verb, *de* implies permission, as **जाने दो** “let (him) go,” **हम को बैठने दीजिये** “please let me sit down.”

P. uses *de* in the same way as H., but it does not appear to be so used in Sindhi. In G. it is added to the conjunctive participle of another verb to give emphasis, it also expresses impatience, but, in both cases, like H., with a general idea of the action being from the speaker towards the object. Thus **तज्जु** “to abandon,” **तज्जी देखो** “let (it) alone!” “let go!” **जाख्जु** “to throw,” **जाख्जी देखो** “throw (it) away!” But as in H., with the infinitive it implies permission, **जू** “to go,” **जाना देनु** “to allow to go,” **पड़ना देनु** “to let fall,” **खखना देनु** “to permit to write.”

M. has the same usage of **दे**; when added to the conjunctive participle it has the same senses as in H., as **सिहन देणे** “to write,” **खखून देणे** “to dig ;” in both of which phrases there is only a little additional emphasis implied, or perhaps an idea of finishing and having done with, as “write it off,” “dig it up and have done with it,” as in **टाकून दे** “throw it away.”

With the infinitive it implies permission, as मरा जाऊँ दे “suffer me to go,” वारा चिन्ह देत नाही “the wind will not let me write.”

Precisely similar is the usage in O. and B., as O. फिटाह दिय “break it open,” literally, “having caused to open, give;” but with the infinitive मते जासिवाकु देशा नाही “he would not let me come.”

Bengali uses this verb with the conjunctive to imply completeness or emphasis, as पुस्तक देखिया दियाछि “I have seen the book,” that is, “I have examined or perused it.” With the infinitive it, like the rest, signifies permission, as आमाजे पहिते दिखेन ना “They did not allow me to read.”

2. जे is in all respects used similarly to दे, but with exactly the opposite meaning, namely, that of the action being directed towards the speaker, or the subject. In this construction its meaning is often very slightly different from that of the simple verb. Thus we may say, पीता “he drinks,” and पी जेता “he drinks up,” or “drinks down,” in the latter case implying a more complete action. With causals it is used when the action is towards the subject, as राम को हमारे पास बुक्ता जो “call Ram to me,” where the simple verb बुक्ताना merely means “to call.” The distinction between the use of *de* and *je* is well shown when added to रखना “to put;” thus रख जो means “put it away (for your own use),” but रख दो “put it down (and leave it).” There is, as Kellogg has shown, a sense of appropriating a thing to oneself involved in *je*.

P. follows the usage of H., but has less frequent recourse to this ancillary. S. uses निषेध, which is the same word as *je*, in the sense of “taking away,” which in H. is expressed by जे जाना, as in सांदोर समुद्र जे निषेधे निषा “In crossing the ocean they were forcibly carried off” (Trumpp, p. 340). In another instance, however, the meaning is more that of simple taking, माटाए निषेध “to bring back,” literally, “having caused to return, to take.”

In G., the meaning is the same as in H., acquisition, or action towards the speaker or subject, as in समझी खेवु "to understand," i.e. "to make oneself acquainted with," शीखी खेचो "learn (this)," i.e. "acquire this knowledge."

M., as before remarked, uses खे, where its sisters have खे. It is used freely in all combinations involving the idea of taking, and seems, like many other ancillaries, to be often used pleonastically. Perhaps, however, we ought to make allowance for the trains of thought which, in the minds of native speakers, underlie the expressions which they use, and, in this view, to admit that an idea of taking may be present to their minds in expressions which, in our mode of thought, would not involve such an idea. It is difficult to get a native to concentrate his mind upon what he is actually saying or doing, he will always mix up with his present speech strange undercurrents of nebulous fancies as to what he did or said last, or what he is going to do or say next, and this habit influences his speech and produces phrases which, to the practical European mind, seem unnecessary and confusing. Thus Molesworth (s.v. खे) reckons as pleonastic the use of this ancillary in खपकर स्वान खहन घ्या "quickly having bathed take." Here the word "take" is probably inserted from a feeling that the person addressed is wanted again after he has had his bath. Thus, if you were about to send a man on an errand, and he asked (as a native usually does) to be allowed to bathe and eat first, you might use the above sentence. In Hindi one would use *आना* "to come," in the same way, as खट चस्वान खरके आओ. If you did not use some ancillary or other, it might be understood that you did not want the man's services after he had bathed. In another phrase पोराने हात पोळजन खेतका "The child burnt his hand," judging from the analogy of similar phrases in the cognate languages, I feel that if खेतका were not used, the person addressed would be capable of supposing that

the child burnt the whole of his hand up, whereas, what is really meant is, that the child got a burn on his hand.

The O. verb नेवा is used as in H., as कानव पच बुझि नेवुं “I will take charge of the papers and accounts,” where he means that he will take them and study them, it is literally “having understood I will take.”

So also with B. जाहो, as चिटी पडाइया जाहेन “they took and read the letter.”

3. आ “come,” आ “go,” as also the cognate stems in the other languages, when used as ancillaries, stand to each other in the same contrast as *le* and *de*. H. आ is not very widely used, and principally with neuter verbs; it implies doing a thing and coming back after having done, and thus has a certain sense of completing an action. Thus बनाना “to be made,” बन आना, or sometimes colloquially, बने आना “to be completely done, successfully accomplished,” खेत को देख आया छ “Having seen the field, I am come,” i.e. “I have been and looked at the field,” and he implies, “I have examined it, and am now ready to make terms for the rent of it.” The usage is similar in P., though rarely heard.

The equivalent of *à* in S. is आचणु, pres. part. आदो “coming,” p.p. आयो “come.” It is used with the infinitive to mean beginning to do, and this usage is thus different from that of H. and P. Thus वसण आचणु “to come to rain,” or, as we should say, “to come *on* to rain,” as—

विचुं वसण आरेयू सारंगु चहिचो सेव ॥

“The lightnings have begun to rain, the rainy season has ascended (his) couch.”—Trumpp, p. 344.

G. आव is used in the sense of coming into action, or into use, becoming, and is used with the present participle, as बगडुं आवडु “to become spoilt.” But far more frequently आवी, the conjunctive participle, takes other ancillaries after it.

ये in M. is also used in a potential sense, but generally, as

far as I can learn, with the indeclinable form of the present participle, and with the subject in the dative case; thus it literally means "to me, to you, etc., it comes to do," as **मरणा आता चेतो** "I can go," lit. "to me going comes." Similar to this is the use of *ānā* in H. as an independent verb, chiefly in negative sentences, as **उसको लिखापडी आती नहीं** "He does not know how to read and write," lit. "To him reading-writing comes not." So also in O. and B.

4. **आ** "go," is used more frequently, and in a wider sense than *ā*. In H. it implies completeness or finality, as **खाना** "eat," **खा आना** "eat up," **चले आना** "go away," where the principal verb preserves the termination of the conjunctive participle. In the familiar compound **हो आना** "to become," the ancillary adds a little distinctness to the idea of the principal. So, also, in **कह**, or **कहे, आना**; thus, if a man is hesitating or fumbling over a story or message, you say **कहे आओ**, i.e. "Speak out!" or "Out with it!"

When added to neuter verbs (especially the double verbs mentioned in § 18), it seems to add no special meaning, and one may say **दूटना** or **दूट आना** "to be broken;" **मिलना** or **मिल आना** "to meet" or "be obtained." Colloquially, and especially in the past tense, the form with *jānā* is far more commonly heard than that without it; thus, for "it is broken," one hears **दूट गया** twenty times for once of **दूटा**. This practice seems to confirm what was conjecturally advanced in § 25, concerning the origin of the use of **आना** to form a passive, as compared with the Sindhi passive in *ijā*.

Sindhi uses, in a similar way, its stem **वज्ञु** "go" (impt. **वज्ञु**, p.p. **विज्ञो**, pres. p. **वीद्वो**, **वेद्वो**), from Skr. $\sqrt{वज्ञ}$, Pr. **वंच**. Thus, **वठी वज्ञु** "to take off," **मरी वज्ञु** "to be dead," i.e. "to go, having died." **चडी वज्ञु** "to ascend," i.e. "to go, having ascended." There is also a phrase in which it is added to **खण्डु** "to lift," as **खण्डी वज्ञु** "be off!" "go away!" The

general effect of this ancillary may thus be taken to be that of completeness. Trumpp gives the following examples (p. 340): सो ज़िद्दि है वहो तज़िहि मरी विचो “When he was grown up, then he died” (say “died off”). सूहनि जो सवाह वहु त बोरि लंचे वजें “Take the advice of the pilots that thou mayst *pass over* (or pass through and escape from) the flood tide.”

Completion or finality is also indicated by *jd* in G., attached to the conjunctive participle, as in H. and P.; when added to the present participle, it implies continuance, as लखतो जा “go on writing.”

In M. B. and O., this stem is not used as an ancillary.

5. सक “be able,” is attached to the stem-form or apocopated conjunctive participle of all verbs in H. to imply power, as चल सकता “he is able to walk,” कर सकेगा “he will be able to do.” It is rarely, if ever, used alone in correct speaking, though one sometimes, in the eastern Hindi area, hears such an expression as हम सकेंगे नहीं “I shall not be able.” This, however, is probably to be regarded merely as an elliptical phrase for हम कर सकेंगे नहीं “I shall not be able to do.”

In P. also it is used always as an ancillary, as वाच सकदा है “he is able to read,” and is conjugated throughout the verb. In S. the corresponding verb सक्यु is used with the conjunctive participle in the same sense, as करे सक्यु “to be able to do.”

In all these three languages this verb may be added to the inflected form of the infinitive, though in H. and P. this construction is avoided by those who desire to speak elegantly. Still one often hears it, as जाने सकता नहीं “he cannot go,” and in the eastern Hindi area it is very common, as well as in the Urdu spoken by Musulmans in all parts of India. Among these latter, indeed, *karne saktā* is much commoner than *kar saktā*.

It is used in G. as in H., and may also be used in M., but in this latter language the existence of another method of expressing potentiality (§ 54) renders its use less frequent.

B. and O. do not know this ancillary. In its place they use पार in B. with the infinitive, as करिते पारि “I can do,” in O. with the past participle, and generally with the future of the ancillary, as करि पारिवि “I shall be able to do,” where we should use the present. Thus in asking, “Can you tell me his name?” one would say ताहार नाम कहि पारिवि, literally, “Shall you be able to say his name?”

6. लग “begin” (see § 12). In H. and P. with the infinitive, as देखने लगता “he began to see.” The ancillary is mostly used in the preterite, indeed almost exclusively so; for देखने लगता “he begins to see,” would be inelegant, and, I believe, quite unidiomatic. S. uses the same construction, as रुचने लगिष्यो “he began to cry.” So also G., as मारवा लाग्यु “to begin to strike,” and M. with infinitive of the principal verb, as मार्य लागता “he began to strike,” but also with the dative of the future passive participle, as करावयास लागता “he began to do.” B. the same, as करिते लागिल “he began to do,” O. करिवाकु लागिला.

7. चुक “fail,” hence “leave off, cease to do.” In H. added to the conjunctive part. in the sense of having already finished, as खा चुका “he has done eating,” जब खा चुकेगा “when he shall have done eating.” P. does not use this verb in this sense. S. uses चुक, as in करे चुकलु “to have finished doing;” but it has also other ways of expressing this idea, as by रहणु “to remain,” घठणु “to take,” निभणु “to be ended,” वसि करणु *id.* G. करी चुकवृ “to have finished doing.” B. the same, as दिया चुकियाहि “I have done giving.” O. uses सार, as खाइ सारिलि “I have done eating,” से कर्म होइ सारिला “That business is quite finished.” B. also uses फेल “throw,” in this sense, as वसिया फेलिले “They have done speaking.”

8. Marathi has two verbs not used in the other languages, टेवणे and टाकणे, which are employed in many senses, and the distinction between which appears to be, at times, hard to draw.

The illustrations given, however, show that each word is faithful to its original meaning ; टेबरें = बापन, and consequently means "put," while टाकरें = ताक, and means "throw away." These two words stand to each other in the same contrast as ले and दे in H., thus हैं बापड बही करूँ टेब "Fold up this cloth and lay it by," ती गाय बांधूँ टेब "Tie up that cow" (having tied, put), but ताकी पोती तास देक्कन टाक "Give him up his book" (i.e. "give it him and let him go"), तें धारू उपटूँ टाक "Root up that tree" (i.e. "uproot and throw away").

9. कर "do," is used in the sense of repetition or continuance, in H. with the perfect part., as आया करता "he always comes," तुम क्यों ऐसा किया करते हो "Why do you keep on doing so?" In Sindhi this sense is obtained by repeating the verb in the required tense after itself in the conjunctive participle, as सोरे सो हरफ पढिचोरे थो पढा "Even that, that letter I read over and over again" (Trumpp, p. 343), where the participle has the emphatic *is* added to it. G., like H., uses करतुँ with the inflected form of the p.p., as बर्या करतुँ "to keep on doing," चाचा करतुँ "to keep on reading." The various uses of *karnā* in forming compounds both with nouns and verbs are so numerous and peculiar, that they cannot be inserted here, but must be sought for in the dictionaries of the respective languages, and, still better, by those who have the opportunity, from the mouth of the people.

10. रह "remain," differs from कर, in that it implies continuance in a state, while कर implies repetition of an action. In H. and P., with the conjunctive participle, as बैठ रहना "to remain sitting," खेल रहते हैं "They are going on with their play;" also with the present participle, as नदी बहती दहती "The river flows on continually," *labitur et labetur*. There is a curious phrase in Hindi, आता रहना (literally, "to remain going") used for "to be lost and gone," as an euphemism for death; thus मेरा बाप आता रहा है "My father is dead (has passed

away);” also for loss of things, as उसका सब धन आता रहा “All his property is gone.” I do not find this idiom in the sister languages.

Sindhi uses रह्यु in the sense of continuance, as बीदो रहंदो विर्भि भिसिर शाम “He goes on travelling in fatigue from Egypt and Syria” (Trumpp, p. 344). The same sense is produced by चतणु “to turn, wander,” as बीजलु घोडा चारींदो चते “Bijalu goes on grazing the horses” (*ib.*). In both cases the principal verb is in the present participle.

G. employs रेह, which is its version of रह with conjunctive participle for continuance, as जरी रेहेदु “to remain doing,” and with the present participle in the sense of completion, as चहतो रेहेके “he ascends completely.”

This ancillary is truer to its original meaning in M., where it implies leaving off, refraining, with the genitive of the future participle, as माराथाचा राहिला “he left off beating.” This sense recalls that of Skr. रहित = “deprived of.”

B. and O. do not use this verb as an ancillary. B. substitutes for it चाक्, and O. चा.

11. पड़ “fall,” implies generally accident, as in H. जानना “to know,” जान पड़ना “to be found out” (*i.e.* “to be known by an accident”), as उस का दोष जो जान पड़े तो हम भी नहीं बचेगे “If his fault should be found out, then we, too, shall not escape.” So also in G., as बळगळु “to stick to,” बळगी पड़वु “to become attached to, to get caught in.” M. uses it with the dative of the future participle, as तू च्चरणस द्वाकास म्हणून मका खेपा जासाधास पड़ते “On account of your being attacked with fever, I *have to* waste my time in travelling,” literally, “to me the throwing away of journeys falls.” Here the sense is that of necessity, as also in बायको बेसी तर घर जांधायास पडेल “If you marry a wife, you will have to set up house.” The same idea is expressed in H. by adding पड़ to the infinitive, as तुम को जाने पडेल “You will have to go (whether

you like it or not);” so also in B. जाइते पडिल, where it also implies subjection, or falling into a state, as धरा पडिल “he got caught,” as सुहर पडेहे धरा गुनि बिदा पडे धरा “Hearing that Sundar had been caught, Bidya falls to the ground” (Bhārat B.-S. 359, where there is a pun on the double use of the phrase), उमिया पडिल “he fell asleep,” मारा पडिल “he caught a thrashing.” The same in O., as धरा पडिल (for पडि जालि) “he has been caught.”

This verb sometimes precedes the principal verb in the sense of doing a thing accidentally, and is then put in the past participle. In this sense I would explain the sentence quoted by Kellogg (p. 195) एक बाघ पडा फिरता था “A tiger happened to be prowling about,” literally, “a tiger fallen was prowling,” the word “fallen” being used to express accidentally arriving. In P. the verb takes the form पहला (= पतन), and the p.p. is पिला; thus they say उह पिला खांदा है “He is engaged in eating,” where the sense is rather that of continuance; when put after the principal verb, it implies setting to work at a thing, as तुरना “to walk,” तुर पहला “to set out on a journey.” So also in Sindhi, where the verb has the form पवल, the conjunctive participle परै or पेरै precedes another verb with the sense of emphasis or energy, as वसर सो विहार जो परै पुराणो न चिए “Buy those goods which do not grow old” (Trumpp, p. 341); here परै न चिए means rather “do not happen to become,” “are not likely to become.” खणी, the conjunctive of खण्णु “to lift,” is used in the same way, but the two verbs appear to be contrasted much as *le* and *de* in H., *khanī* being used where activity, *pat* where receptiveness or accident is implied. Thus खणी लिखणु “to set to work writing,” खणी वज्राए “he sets himself to play (music).” The past participle पिला is also prefixed with much the same effect, as तंहि में तविला लिविलिनि चाने पिला चिलिनि “In it flashes like lightnings are found” (or “take place,” or “appear;” Trumpp, *ib.*).

12. The above are the principal, if not the whole, of the

ancillaries in general use. There are, indeed, a few others, but their use is restricted to one or other of the languages. Thus पाना “to find,” is used with an infinitive in Hindi in the sense of being able, or being permitted, to do a thing. The verb in this construction is neuter, as मैं उसको देखने नहीं पाया “I was not allowed to see him,” तुम घर के भीतर जाने नहीं पायोगे “You will not be permitted to go inside the house;” so also in B. पढ़ते पाह जा “I am not able to read,” that is, not because I do not know how to read, but because I cannot find leisure, or cannot get the book.

खालना “to throw,” is used in H. with verbs implying injury to show that force also was used, as—

मारना “to strike,”	मार खालना “to kill.”
तोड़ना “to break,”	तोड़ खालना “to dash in pieces.”
काटना “to cut,”	काट खालना “to cut down, hack, hew.”

There are, besides, numerous combinations of two verbs, in which the latter of the two does all the work, the former remaining unchanged; but for these the reader is referred to the Dictionary, though, as far as I have seen, Molesworth's Marathi dictionary is the only one where they will be found fully treated.

CHAPTER V.

OTHER VERBAL FORMS.

CONTENTS.—§ 73. THE CONJUNCTIVE PARTICIPLE.—§ 74. THE INFINITIVE.—§ 75. THE AGENT.—§ 76. SINDHI VERBS WITH PRONOMINAL SUFFIXES.—§ 77. CONJUGATION OF STEMS ENDING IN VOWELS IN HINDI, PANJABI, AND SINDHI.—§ 78. THE SAME IN MARATHI.—§ 79. THE SAME IN BENGALI AND ORIYA.

§ 73. THE participles of the present, past, and future, being used in the formation of tenses, it has been found necessary to depart from the natural order of the verb, and to discuss them in Chapter III. There remains, however, a very widely used and important participle, which is not employed to form a tense. From the fact that it is used to connect one clause with another, and thus helps the native speaker or writer to build up those interminable sentences of which he is so fond, it has been called, very appropriately, the Conjunctive Participle. It implies “having done,” and the sense of the clause in which it is used remains incomplete until another clause containing a finite verb is added; thus, instead of saying, “Next morning he woke and arose, bathed, ate, dressed, collected his goods, loaded them on his camel, bade farewell to his friend, and started on his journey,” the Indian languages would say, “Having woken, having risen, having bathed, having eaten, having dressed, having collected his goods, having loaded them on his camel, having bidden farewell to his friend, having started on his journey, he went.”

Sanskrit has two forms of this participle, one in स्ता, as भूत्वा “having been,” the other in ष, as संभृष्य “having met.” Each

of these forms has left descendants in the modern languages, and although the form in *ya* is, in classical Sanskrit, restricted, for the most part, to compound verbs, yet this peculiarity has been overlooked in the spoken languages, and simple verbs, as well as compound ones, are treated as having this form also.

Thus in Prakrit we find शुश्रिता = Skr. शुस्ता “having heard,” as well as विद्वित्ता = विद्वान् “having gone out.” So also दद्यता = दद्यता “having given,” चोरिता = चोरयिता “having stolen,” गच्छता = गता “having gone,” सिंचिता = सिन्तता “having sprinkled,” गेतिता = गृहीता “having taken.”

In Old-Hindi this participle ends in *i*, as करि “having done,” चक्षि “having gone,” which is apparently the Prakrit form with loss of the final *a*, thus—

सुनि करवर गृपराज प्रचु ॥ भी आनन्द सुभार ॥

“Having heard the paper, King Prithiraj was glad, being pleased.”

—Pr. R. xii. 52.

Chand, however, in his more archaic passages, uses a form in *ya*, and one in *aya*, as—

भुगति भूमि किय क्वार ॥
वेद सिंचिय वस पूरन ॥
वीय सवय वय मध ॥
व्याज चंकूर सवूरन ॥

“Taking possession of the earth, like a garden plot,
Irrigating it with the fullness of the Veda, as with water,
Having placed good seed in its midst,
Up sprung the shoot of knowledge.”—Pr. R. i. 4.

Here किय “having made,” and भुगति किय = mod. भोग करके “having made (or taken) possession,” सिंचिय “having watered,” वय = वस्य “having placed.”

Mediæval Hindi has regularly the form ending in इ, as राम वद्य मुद्दु गृह सुनि “Having heard the gentle mystic speech of Rama” (*Tulsi, Rám. Bálk.* 113), पंचित भूमि पढि गुनवेदा । “Sages having read the Veda erred as to its qualities” (Kabir, Ram.

34, 1), भक्ति विमुख जो धर्म सु सब चर्धर्म करि जायो ॥ “The religion that is opposed to devotion (bhakti), all that *having made* (i.e. having declared), irreligion he sang” (Bhaktamál, Mál. 30).

From the habitual neglect of final short vowels, it results that this participle often appears in the form of the bare stem, as in the verbs with ancillaries given above, and this form, appearing to be not sufficiently distinct, a secondary form has arisen, which is now the ordinary one in modern Hindi. This consists of adding के, कर, करके, करकर, and even करकरके to the stem, namely, the conjunctive participle of करना “to do ;” as देख कर “having seen,” बाकर “having gone.” The first of these forms के is softened from कि, which, again, is from करि, the older form of the conjunctive part. of करना, and is used in the mediæval poets and in Braj and the rustic dialects to this day. Thus Kabir यह विधि के विच बनाए हरि रखी छोडा राख ॥ “Having made many kinds of appearances (*māyā*), Hari has arranged the sport and pastime (of the world ;” Hindola, 16). It having thus become customary to add the participle of कर to all verbs, it has been added to कर itself, thus making करके and करकर, and this reduplicated form again is added to other verbs. In all the dialects we find such forms as मारके, मार, मारि, and even apocopated as Garhwali मारिक and मारीक “having beaten.” Kumaoni has a curious compound form मारिकेर “having beaten,” which is probably the old form मारि with केर “time” (Skr. वेत्ता), literally, “at the time of beating.”

In the case of the common verb *ho*, the conjunctive participle, like the future, takes in Old-Hindi the forms होइ and हूँ, especially the latter, as गुरु भक्त एक न्यारो जहो हूँ सके । “Guru-bhakta alone could not remain apart” (*eak* ancillary with conjunctive of *ho* = “could be ;” Bhaktamál, 116, 1), रखनी चांध कूप हूँ जाए “The night becomes as dark as a well” (Kabir, Ram. 16, 4), मानुस बडे बडे हूँ जाये “Very great men came” (lit. “having become very great ;” *ib.* 17, 6).

P. is the same as H., and with the latter closely agrees O., which forms this participle by short *i*, as देखि “having seen.” This form also appearing too indefinite, in ordinary conversation they add आरि, often pronounced किरि, as देखिआरि “having seen.” O. has also another, and in the classical speech the only admissible, form in *ile*, as मारिले “having beaten,” which is also used in B., and in both appears to be the old locative case of the past participle, and is thus literally “in having beaten.” The old form of the locative case having in O. fallen into disuse, the same has taken place in the participle; thus arise the forms देखिलारे “in having seen,” and देखिलारू “from having seen,” which are respectively the locative and ablative, formed after the modern fashion by adding लारे and लारू, the initial syllable of which is rejected (Vol. II. p. 274).

B. has, besides the form in *ile*, one in *iyā*, which approaches closer to the Prakrit, as पडिया “having fallen,” बसिया “having sat,” खरिया “having seized.” This latter form, is that which is used to string together long sentences, in preference to the form in *ile*, which is used more in short sentences. Thus Bhārat—

आन छ्वे पुनः चाहे फिरिया फिरिया ॥
पिवरेर पाखि मत बेडाय चुरिया ॥

“Another craftily looks, repeatedly turning round,
Like a bird in a cage walks round and round.”

—Bidyā-S. 245.

literally, “having turned, having turned, looks,” and “having twisted round, walks.”

S. has four forms for this participle. Neuter verbs take the ending *t*, as वरी “having returned;” active and causal verbs have *e*, as मते “having rubbed,” both of which correspond to the Pr. ending *ia*. Less widely used is a form in *io* or *yo*, as नोट्यो “having returned,” खोयो “having washed,” which is identical with the p.p.p. Thirdly, the inserted *jja* of Prakrit reappears here, as from खण्णु “to lift,” खण्णिये “having lifted.”

Lastly, S. follows the example of H., and adds वरे, the conjunctive of वरु “to do,” as वरी वरे “having returned.”

G. resembles S., having its conjunctive in *t*, as होते “having become.” Ordinarily it puts this participle in the objective case, adding the postposition ने, often dropping the anuswāra, as वरीते or वरीने “having done,” देते ने “having given.” As G. makes no distinction between *t* and *t*, this is often written with short *t*, as देते.

M. stands quite alone, having its conjunctive in चन, as चाचन “having gone,” होचन “having been.” This is sometimes written चोन, and in the poets takes an increment, and appears as चनिया, चोनिया, as तुम्हापाशी चन्ही चेचनिया चाच ॥ (Tuk. Abh. 1888) “What is the good of my going to you?” (literally, “I near you *having come*, what?”) देखोनिया चले भूषणाचि चन ॥ तात्काळ मरण चेते मज ॥ “Having seen men in fine clothes and ornaments, I am ready to die at once” (*ib.*).

This form is the old Maharashtri Pr. form in चन, shortened from तूष, Skr. स्वान्, accusative of स्वा (Lassen, p. 367), and has undergone singularly little change. I see in this a confirmation of the belief that modern Marathi is really the representative of the Maharashtri Prakrit, for it is only in Maharashtri that the conjunctive in *tūna*, *tūna*, is found. All the prose dialects without distinction take forms of the conjunctive derived from the Skr. -ya; this consideration seems to be fatal to the theory (Trumpp, p. 283; V. Taylor, p. 114, § 256) which would derive the G. conjunctive in *tne* from M. *tūna*. Setting aside the absence of any analogy for a change from *t* to *t* in such a connection, there is abundant evidence that G. is, by origin, a Rajput dialect belonging to that large group of dialects which we roughly class under the name of Hindi, and Sastri Vrajlāl (G. Bh. It. p. 3) points out the great gulf that exists between G. and M., as also the close connection of G. with the northern dialects. We have therefore strong reasons for not looking to M. for the origin of any G. form. The

latter has, like the rest of the eastern Hindi group, Sauraseni for its parent, and the form in *-ne*, when compared with that in *i* in the same language, points clearly to the Sauraseni conjunctive in *ia* with a modern case-postposition *ne* or *nen* added.

§ 74. The Infinitive is, in all the languages, a verbal noun declined throughout all the cases of the noun. Its numerous forms may all be grouped under two general types, which may be called the *Ba*, and the *Na* types respectively.

The *Ba* type is found in the rustic dialects of Hindi, in Bangali, Oriya, and Gujarati, and is declined as a noun. It occurs in the oldest Hindi poems. Chand has it in—

बो विश्वं चरि रहे । तो ताहि इनिवे बो आवि ॥

“If any one makes delay, he comes to strike him.”—Pr. R. i. 198.

उठि सरिबे बो धायी ॥

“Rising up, rushed to fight.”—ib. i. 254.

It takes the junction-vowel *i*, and in these passages is in the accusative case. It may be rendered “to or for the purpose of fighting.” This form does not once occur in the Ramaini (रमीणी) of Kabir, and only rarely in his other works. I have noted तरिबे बो “to cross over,” चलिबो (चलार्बा) “to urge on,” in the Rekhtas. It is more common in Braj, and in Tulsi Das’s Ramāyan, where, besides the form with junction-vowel *i*, as तोरिबे “to break,” occurs also a shorter form in *ab*, as फिरब “to return.” In the dialects (Kellogg, p. 241) occur the following (*mār* “strike”):—

Braj मारिबो, East Rajput मारबो, West Rajp. *id.* Old-Pūrbi मारब, Avadhi, and Riwal *id.*

In Gujarati, this is the only form of the infinitive. It is declined as an adjective for all three genders, thus—

Sing. કાવબો *m.*, કાવવી *f.*, કાવબું *n.*

Pl. કાવબા *m.*, કાવવી *f.*, કાવબું *n.* “to bring” or “the act of bringing.”

and agrees with the object, as mentioned in § 52, where it is used to constitute a tense. In the neuter singular it performs the functions of a simple infinitive, as गायुं “to sing,” करयुं “to do.”

In Oriya it is the ordinary infinitive, as बसिबा “to sit,” and, though without gender, is declined for case, as—

Gen. बसिबार “of sitting,”	एहि बसिबार आगा “this is a place of sitting,” i.e. “a fit place to sit in.”
Loc. बसिबारे “in sitting,”	बसिबारे किछि हैब नहीं “in sitting nothing will become,” i.e. “you will do no good by sitting still.”
Acc. बसिबारु “to or for sitting,”	बसिबारु हैब “for sitting it will become,” i.e. “you will have to, or must, sit.” देखिबारु आसिबा “he came to see.”
Abl. बसिबार “from sitting,”	बेठि बसिबार सरदी आगिब “from sitting there a chill will attack,” i.e. “if you sit there, you will catch cold.”

Bengali does not use this form as its ordinary infinitive, having utilized for that purpose the locative of the present participle, as होइते “to be” (lit. “in being”), आकिते “to remain,” आइते “to go;” but it is used in the genitive case to form a sort of gerund or verbal noun, as बीज इपिबार आइ “It is the time of sowing, or for sowing, seed.” More common still is its employment with जबे, बारण or जिमिते “for the sake of,” as देखिबार जबे “for the sake of seeing,” बरिबार जिमिते “for the sake of doing.”

The infinitive of the Gipsies ends in *ava*, and probably belongs to this group. Paspati writes *kerava* “to do,” *lava* “to take,” *dava* “to give,” *sovava* “to sleep,” *mangava* “to ask,” *ruvava* “to weep,” which may be transliterated perhaps कराव, लाव, सोवाव, मंगाव, रुवाव respectively. These are words of the Chingana or Turkish Gipsies. Those in Bohemia ap-

parently drop the final *a* and shorten the *ā*, as *chorav* "to steal" (चोरव), *kerav* "to do" (करव), *chinnav* "to tear" (चिनव). Those in Wallachia appear to pronounce the termination as *ao* (अओ or आओ?), as *jao* "to go" (आओ), *hao* "to eat" (हाओ), *peo* "to drink" (पेओ).¹

In all these languages the idea of an infinitive glides off imperceptibly into that of a verbal noun, and the *Ba* form thus reveals its origin from the Sanskrit future passive participle in तव, from which, as we have seen in Ch. III. § 51, many tenses are formed.

The *Na* type occurs in Hindi, as also in P. S. M. It has two forms in H., one archaic and poetical ending in *ana*, the other modern and classical in *nd*. The first of these two forms I would derive from the Sanskrit verbal noun in *anam*, as करण "doing," पतन "falling." It is in frequent use, uninfl ected, throughout the poets, thus—

पुरुषातन तिन बंधन विचारि ॥

"Having plotted to stop his virility."—Pr. R. i. 178.

कियो चलन की साज ॥

"He made preparation to go."—ib. xx. 28.

चंग चुरन आखिम चुम्हार ॥

"To join battle a terrible warrior."—ib. xx. 31.

सत्त वहीं मोहि बाज दे मारै ॥

"I speak truth, suffer me to go, mother."—Tulsi-Ram. S.-k. 7.

राम सिंह बन देखन आही ॥

"They go to see the hill and forest of Rām."—ib. Ay-k. 91.

It is unnecessary to give more instances of this very common form. It still survives in Kanauji, as मारन "to strike." The other form in ना was anciently written नौ, and is always so written in Braj, as मारनौ "to strike," आवनौ "to come." This form I now agree with Hoernle in deriving from the Sanskrit

¹ Miklosich, Zigeuner Europa's, part ii. p. 9.

future participle in *antya*, so that from कर्त्तीय, through Pr. कर्त्तीय and कर्त्त्य, would come Old-H. कर्त्तो, M. कर्त्त्य, and P. कर्त्ता. I, however, would refer the S. कर्त्त्य to the verbal noun in *anam*, because the final vowel is short, and, as in all similar nouns, reproduces the final *o* = *u* of the a-stem (see Hoernle's essay in J.A.S.B. vol. 42, p. 59, etc.). The two forms of the infinitive are thus analogous in respect of their derivation, and the fact of the existence side by side of two sets of forms with precisely similar meaning is explained by that of there being two participles of similar meaning in Sanskrit, both of which have left descendants.

Under these altered lights I must withdraw the opinion formerly held by me as to the origin of the infinitive in *nd*. That in *ana* is now obsolete, except in Kanauji, and the *nd* form is declined as a noun in *ā*, making its oblique in *e*, as *karne kā* "of doing," *karne men* "in doing." In M. the infinitive is also declined as a noun of the sixth declension (Vol. II. p. 192), thus gen. *karanyā chā* "of doing," dat. *karanyā lā* "to doing." In Sindhi, however, the infinitive vindicates its claim to be considered as a descendant of the verbal noun in *anam* by exhibiting the declension of masculines (i.e. neuters) in *u*; the oblique ends consequently in *a*, as *ginhāna jo* "of buying," *ginhāna men* "in buying," etc. This would not be the case were the S. infinitive derived from the participle in *antya*.

M. has an infinitive peculiar to itself ending in ा, as म॒ "to die," which is comparatively little used, and only with the present tense. I am unable to suggest any thoroughly satisfactory explanation of this form which does not appear to have any analogy in the cognate languages. It may be the only descendant of the Skr. infinitive in *tum*, with elision of the *t*, but this is somewhat doubtful. To this place must also be referred the B. infinitive or verbal noun in *ā*, as करा "to do," or "the act of doing," which, after stems ending in a vowel, appears as ा, the *y* of which is not pronounced; thus इचोदा

pronounced “hōwā,” देवोदा “dewā.” The origin of this form is not clear to me, but it is probably connected with the participle in तथा.

§ 75. On the basis of the infinitive in *nd* is formed the agent. This, in Hindi, is made by adding to the oblique of the infinitive the words वाका, हारा; as करनेवाका “a doer,” देखनेहारा “a seer.” Of these the former is apparently Skr. पाकक “protector, keeper.” Thus Skr. गोपाकक “cowherd,” becomes H. गाका; as to the latter there is some difference of opinion, some would derive it from Skr. धारक “holder,” others from कारक “doer.” I myself incline to the latter view; the क would be elided when it ceased to be initial, and its place supplied by ह, which is often used to fill an hiatus. This is Trumpp’s opinion (Grammar, p. 75), who shows that in S. this form of the agent exists as *hāro* or *hāru*=respectively *kāraka* and *kāra*, as in—

सिर्वंगु “to create,”	सिरवणहारो (ए) “creator,”
लिखंगु “to write,”	लिखणहारो (ए) “writer,”

also in its original form of *kāro* or *kāru*, with nouns, as भेडो “quarrel,” भेडाकार “quarreller.”

Kellogg (p. 245) refers to the phrase धारन धारण in Chand’s first verse as confirming the derivation from धारक; but this identification rests on a translation of that verse very confidently put forward by a writer whose high estimate of himself as a translator of Hindi has not yet been confirmed by the opinion of scholars in general. The translation in this particular instance is extremely uncertain, and no argument can be based on it.

Hindi has also an agent in विद्या, as करविद्या “a doer,” रखविद्या “a keeper,” which is shortened from वारिद्या, a dialectic form of वाका. It is confined almost to rustic speech, though the shorter form वारा is not uncommon in the poets. H. वाका may be added also to nouns, to imply the doer of an action, or

the person who takes care of a thing, in which latter respect the original meaning of *pdlaka* is well preserved. Thus घोडेवाला “one who takes care of a horse.” So also in P. घरवाला “husband,” i.e. one who takes care of or maintains the house, and still more frequently घरवाली f. “wife.” Sindhi changes घ to ए *more suo*, and has घारी, as घरवारी “house-holder,” from घर “house,” and दिघवारी “giver,” from दिघ “to give,” H. देवेवाला.

Chand uses the form in इर, shortened from इरार, to make a sort of future participle, in the verb हो “be.” Thus—

होइ होगहार सीता इरन ॥

“The rape of Sita, which *was to be*, takes place.”—Pr. R. iii. 27.

Also—

तें कछु होगहार पहचानिय ॥

“Thou knowing something of futurity.”—ib. xxi. 92.

इगहार एसी लवी । यही यु आश्ह उपाय ॥

“It is written thus as *destined to be*, the plan which Alha has spoken.”
—ib. xxi. 94.

Probably, also, to this place belongs the affix वारी in words like पटवारी “a village accountant,” the व being an indication of a lost व, from वारी (वारिण) “doer.”

In M. and G. this form loses its initial consonant, and appears simply as *dra*. In G. it is incorporated into one word with the verbal noun in *ana*, of which, except in this conjunction, no traces remain. Thus from होयु “to be,” comes होनार “one who is.” But, just as in the Old-H. होगहार, the sense of futurity has usurped the place of the original idea of agency, and *honār* now means “he who, or that which, is to be,” as सत्ये होनार ते होय । शत वीना बोयु नही कोय ॥ “That which in truth is (destined) to be, comes to pass, except truth there is nothing else” (Samaldas, Leckey, p. 64). It also takes the long *o*, as घनार or घनारो “that which is about to become,” from घयु “to become,” घनार “that which is able,” from

चक्षुं “to be able;” and is in practice used simply as a remote future tense, less immediate in its action than the simple future of the *sa* type, but equally common. Thus एट्या नाटेच चमे तर्णे मारणार “For this very reason we are *about to kill* thee;” पोताना धर्मं यदी छोडणार नवी “He *will never forsake* his religion,” in other words, “he is not a forsaker (H. छोडनेहारो) of, or one who is likely to forsake, his religion;” झे बीजाने मारीने शुभ भोगवनारो इतो “Having killed another, *I was about to enjoy* happiness,” literally, “I was becoming an enjoyer” (Leckey, p. 161).

It is probably owing to the absence of any derivative of the verbal noun in *ana* that the grammar-writers have failed to understand the true origin of this form, and have supposed it to be composed of the verbal stem and a suffix *nār* or *nāro*, so that *chhodanāro* is by them divided *chhoda-nāro*, instead of *chhodan(a)-(h)āro*.

A similar misapprehension has occurred in M. In that language, also, *ār*, *ārd*, are used, added to the infinitive in ले, to make, not a noun of the agent, but a future participle, so far, at least, as the meaning goes. Thus from करणे come करणार “a doer,” and करणारा, obl. करणारे. But these are used in the sense of “one who is about to do,” as in G. So येणारे लोक is “the people who are coming,” i.e. “who are expected to come.” Godbol, at p. 109 of his excellent Marathi Grammar, indicates rightly the origin of this tense, and illustrates it by such nouns as Skr. कुम्भकार, Pr. कुम्भचार, M. कुम्भार. Other grammarians, however, still speak of “the participle in णारा.”

This noun, used, as above explained, participially, is employed to form compound tenses, § 62. In H. and P. the noun in *wālā* (not *vālā*) is used in a future sense, as कुह आगेवाला चा “he was just about to go.” This is not perhaps a classical phrase, but it is one which one hears a dozen times a day from the mouths of people of all classes.

In O. one also hears a form in *wālā* added to the infinitive,

as पार्वायीयाता “a receiver.” I suspect, however, that this is a recent introduction from the Hindi. There is no *w* in Oriya, and in trying to express the sound, they imitate the Bengalis, and put that form of *w* which it has as the last member of a nexus (the *ya-phala* as they call it), behind an यो. They pronounce this extraordinary combination *wa*, and not *oya*, as it should be. The natural genius of the language has no form for the agent; instead of saying “the speaker,” they would say, “he who speaks,” or, if educated, would use the Sanskrit agent in य.

B. had, in its original state, apparently no noun of the agent. In modern times, recourse has been had to Sanskrit agents, which have been used whenever required, but colloquially it is easy to do without a *nomen agentis*, by slightly varying the arrangement of the sentence, and this is generally the course pursued. Such forms as कर्ता “doer,” दाता “giver,” used in literature, are, of course, Sanskrit pure and simple, and as such do not concern our present inquiry.

§ 76. The pronominal suffixes which are peculiar to Sindhi among the languages of the Indian group are also affixed to verbs, and, indeed, much more copiously used in that connection than with nouns. At Vol. II. p. 334, these suffixes, as applied to nouns, were briefly treated; they require more elaborate handling under verba. It was mentioned, at the place cited above, that in this respect Sindhi allied itself with the neighbouring Aryan group of the Iranian languages, especially with Persian and Pashtu. I am not in a position to analyze the Persian and Pashtu analogies, and with respect to the latter language, though Trumpp has shown (Zeitschrift d. D. M. G. vol. xxiii. p. 1) that it is in many respects more closely allied to the Indian than to the Iranian group, yet it is so evidently a border language, transitional between the two, that to admit it to the present work would carry me beyond the limits of my

undertaking. It will suffice merely to notice, without attempting to discuss, the suffixes of that language as they occur in analogy with Sindhi.

These suffixes are used to bring the object of the verb's action into one word with it, and may be thus considered as datives, accusatives, or whatever case expresses the nature of the action of any particular verb. They are the same in form as those attached to nouns, and stand thus in comparison with Persian and Pashto :

SINGULAR.			PLURAL.		
Sindhi 1. मि	2. इ	3. सि.	1. ओ, इ	2. ओ	3. ओ, ओ.
Persian 1. ام	2. آت	3. آش.	1. مَا	2. شَمَا	3. شَان.
Pashto 1. me	2. de	3. e.	1. mu, um	2. mu	3. e.

Taking the aorist of the active verb as the simplest tense, we find the suffix simply added without effecting any phonetic changes in the termination of the verb. Thus—

Sing. 1. आऊ इडिओ “I let go,” with suff. of 2 sing. इडिओए “I let thee go,” इडिओसि “I let him go,” with suff. of 2 pl. इडिओव “I let you go,” इडिओलि “I let them go.”

Sing. 2. तु इडिए “thou lettest go,” with suff. of 1 sing. इडिएमि “thou lettest me go,” and so on.

Pl. 3. इ इडिनि “they let go,” with suff. of 3 sing. इडिनिसि “they let him go,” and so on.

The imperative is treated exactly in the same way. The respectful form takes इबा in the singular in this connection, not इचे, as इडिओमि “Please to let me go,” इडिओसि “Please to let him go.”

In the participial tenses a still greater variety of forms results from the change of the termination for gender in the third

person singular and plural. The first person, however, also undergoes changes. Thus, in the present participle used as a future, **हँदुसि** "I shall be," *m.*, becomes **हँदोसा**, and **हँदिचसि** "I shall be," *f.*, becomes **हँदीसा**. So that we get forms—

m. **हँदोसा॒र्** "I shall be to thee," **हँदोसा॒सि** "I shall be to him."

f. **हँदीसा॒व** "I shall be to you," **हँदीसा॒नि** "I shall be to them."

So, also, the plurals **हँदासो** *m.*, and **हँदिचासो** "we shall be," become respectively **हँदासू** and **हँदिचासू**. The second person remains unchanged, merely affixing the personal suffixes. In the third person *m.* **हँदो** is shortened to **हँदु**, and *f.* **हँदी** to **हँद्य** or **हँद**; *pl. m.* **हँदा** becomes **हँद**, except with the suffix of the first person plural, as **हँदासू** "they shall be to us," but **हँदव** "they shall be to you;" *pl. f.* remains unchanged.

The past participle used as a perfect tense undergoes analogous changes. Thus—

1 Sing. *m.* **होसि** "I was," becomes **होसा॒र्**, as **होसा॒र्** "I was to thee."

„ *f.* **उथसि** „ „ **उथसा॒र्**, „ **उथसा॒सि** "I was to him."

1 Pl. *m.* **उथासो** "we were," „ **उथासू**, „ **उथासूनि** "we were to them."

„ *f.* **उथूंसी** „ „ **उथूंसू**, „ **उथूंसूव** "we were to you."

The second and third persons remain almost unchanged. In active verbs, however, where only the 3 sing. is used, owing to the objective construction, a somewhat different system prevails. The subject, which in other languages is put in the instrumental, may in S. be indicated by a suffix, and the object being also shown by a suffix, it arises that the verb may have two suffixes at the same time. Thus "I forsook thee," would be in H. **मैं जे तुम्ह को छोडा**, lit. "by me thee forsaken," where the subject is in the instrumental, and the object in the accusative, case, the verb (*i.e.* participle) being left in the masc. singular, because there is no neuter in H. In M., which has a neuter,

the Bhāva or impersonal construction is used, as म्हा तुका सोहिंचे “by me to thee released,” as though it were *a me tibi relictum* (est). Sindhi expresses this sentence by one word छहिंचोमारू, i.e. *chhadio-mān-i* = “forsaken-by me-thee.” Thus there arises a long string of forms for every possible combination of the agent and the object. A few may be given as examples; a full range will be found by those who desire to pursue the question further in Trumpp (p. 371) :

छहिंचोमारूसि “I have forsaken him.”

छहिंचोरैसि “he has forsaken him.”

चिहारिचारैसि “he caused him to sit.”

चिचारैसि “they said to her.”

चिचारैनि “she said to them.”

The suffixes denoting the agent are द्वि sing. and द्वि pl., which Trumpp considers to be shortened from द्वन् “by him,” instr. of द्वि “this,” and द्वनि “by them,” instr. pl. of द्व “that,” respectively.

A curious proof of the antiquity of these complicated forms with suffixes is afforded by the fact, that in connection with them the 3 sing. aorist of वृ चर् appears still in its old Pr. form of चर् (चत्वि), § 59. This form exists only in combination with the pronominal suffixes, whereas the ordinary form चाहे is used both with and without suffixes. Thus they say चाहेमि and चर्वमि “there is to me,” as in the line—

गुझी चर्वमि गावहडी चाहे ता चोरीचा ।

“*There is to me a secret matter, come near, then I will tell it.*”

—Trumpp, p. 350.

It is used just as in Latin “est mihi,” in the sense of “I have,” as चर्वमि “I have,” चर्वी (for चर्वर) “thou hast,” चर्वति “he has,” चर्वू (for चर्वत) “we have,” चर्वत “ye have,” चर्वति “they have.” It is incorrect to say with Trumpp (*loc. cit.*)

that *aīha* has in S. "been transferred to the plural." The verb remains in the 3 sing. throughout, and takes suffixes of both numbers and all three persons.

In the compound tenses the suffixes are attached to the auxiliaries, leaving the principal verb unchanged. Both single and double suffixes are used in this way, just as with the simple and participial tenses. Thus किए होए "thou hadst made," अहिं सिद्धमतमार (جیدھ) कि अवे सेखारिए होए (for ज़खार) तहिं उ निहाराए "He looked towards that servant whom he had previously instructed," literally, "Which servant previously by him instructed, to that (one) by him looked" (Trumpp, p. 379).

It is tempting to look for the origin of this habit of using suffixes to the Semitic languages, which, from the early conquests of the Arabs in Persia and Sindh, may have had an influence upon the speech of those countries. On the other hand, however, the presence of a precisely similar habit in Italian and Spanish, seems to show that there exists a tendency to such constructions even in the Aryan family; for I suppose that even if we see in the Spanish forms a trace of Arab influence, no such motive power can be argued for any part of Italy, unless it be Sicily.

In Italian there are separate forms for the suffixed personal pronouns, and when used with a verb in the imperative or infinitive, these suffixed forms are incorporated into the verb; thus they say rispondetemi "answer me," parlategli "speak to him," datele "give her," immaginalo "to imagine it," offriteci "offer us." Double suffixes are also used, as assicuratemene "assure me of it," dateglielo "give it to him," mandateglielo "send them to him."

So also in Spanish, vino a verme "he came to see me," vengo a socorrerte "I come to help thee," quiero castigaros "I will punish you," dejeme "let me go," pasandome "as I was passing," escribale "write to him," diles "tell them." Here, also, double

suffixes may be used, as *decirte lo* "to tell *it thee*," *mostrar nos la* "show *her to us*."

It is noticeable, however, that this habit in Italian and Spanish is modern, and does not exist in Latin, any more than it does in Sanskrit. Is it, then, a result of the confusion of forms that sprung into existence simultaneously with the decay of the old synthetic system, or is it an adoption of a Semitic principle? Diez finds the origin of the suffixed pronouns in shortened forms of the dative and accusative of Latin, which were already in use in the classical period.¹ It remains, however, to be explained how this peculiarity arose in the Romance group, in one member of the Iranian, and two members of the Indian group, only, and nowhere else in all the wide range of the Indo-European family.

§ 77. Having now gone through all the forms of the modern Indian verb, the subject may be closed by some remarks on the way in which the terminations are added to those verbal stems which end in a vowel. So many of these terminations begin with vowels, that a hiatus necessarily ensues, and the modern languages, though they do not, as a rule, object to a hiatus, do in this particular make occasional efforts to avoid it.

Hindi stems end only in long vowels—*a*, *i*, *u*, *e*, *o*. Some grammarians call those stems which end in a long vowel *open* roots, and those which end in a consonant *close* roots. This terminology has nothing to recommend it, and there is no advantage in retaining it. The tenses whose terminations begin with vowels are the aorist, future, imperative, and past participle.

Before terminations beginning with *u* or *o*, no attempt is made to soften the hiatus, but before *a* and *e* there is sometimes inserted a *ং* or *ঃ*. As types may be taken the stems *আ* "go,"

¹ Gramm. d. Romanischen Sprachen, vol. ii. p. 85, *et seqq.*

पी “drink,” कू “touch,” दे “give,” and बो “sow.” The aorist of these five is as follows :—

SINGULAR.

1. आँखं	2. आएं, आवे, आय	3. <i>id.</i>
1. पीँछं	2. पीएं, पीवे	3. <i>id.</i>
1. कूँझं	2. कूएं	3. <i>id.</i>
1. देखं, दूं	2. देवे, दे	3. <i>id.</i>
1. बोँखं	2. बोएं, बोवे	3. <i>id.</i>

PLURAL.

1. आएं, आवें, आय	2. आओ	3. आएं, आवें, आय
1. पीएं, पीवें	2. पीओ	3. पीएं, पीवे
1. कूएं	2. कूओ	3. कूएं
1. देवें, दें	2. देओ, दो	3. देवें, दें
1. बोवें, बोएं	2. बोओ	3. बोवें, बोएं

The common stems *de* and *le* usually suffer contraction by the elision of their final vowel, and one more commonly hears *do* “give!” *lo* “take!” *dunga* “I will give,” *lunga* “I will take,” than the full forms.

The future and imperative follow the same rule as the aorist. In the past participle of stems ending in *a*, य् is inserted before the *a* of the termination, as आ “come,” p.p.p. आ-य्-आ (आया), पा “find,” पाया, खा “eat,” खाया. But in the poets, especially in Tulsi Das, instead of य् we find य commonly inserted. Thus, एहि बिधि राम सबहि समुद्धावा “In this way Ram explained to all” (Ay-k. 457). आवा “came,” बनावा “made,” पावा “found,” गावा “sang,” for आया, बनाया, पाया, गाया respectively. Kabir uses both forms indifferently. Thus in Ram. 48, i. पढाया “caused to read,” पाया “found,” but in the next, Ram. 49, पावा and आवा. In the fem. sing., however, and in the pl. m. and f., the junction-letter य is not used, thus आई “she came,” बनाई “she made,” fem. sing., आये, पाये masc. pl. As all

causals end in *a*, these forms are of frequent occurrence, and sometimes even an *ए* is inserted, as बनाएँथा. In the old *ha* future, the *a* of the stem and the initial *i* of the termination frequently coalesce into ऐ, as—

कछूक दिवस बगनी धर धोरा ॥
 कपिन्ह सहित ऐहै रम्होरा ॥
 निश्चर मारि तुमहि दि थेहै ॥
 तिझै पूर नारदादि वश गेहै ॥

“For a few days, mother, sustain thy courage,
 Raghubir *will come* with the monkeys,
 Slaying the demons, *will carry thee off*;
 The three worlds, Nārada and all *shall sing* his praise.”

—Tulsi, Ram., S.-k. 36.

where ऐहै = आहै, थेहै = आहै, and गेहै = गाहै; so also we find ऐहै “they will find,” for पाहै, mod. पविने (Tulsi, Ram., S.-k. 10). In other places, however, we find the junction-letter ए, as पावहि, आवहि, etc.

In Panjabi the junction-letter for the aorist, imperative, and future is regularly ए, as आवे “he goes,” आवेगा “he will go,” but before *o* it is omitted, as आओ “go ye,” आओगे “ye will go.” For the past participle it is ए, as होएचा “been,” masc. sing., and is omitted before *e*, as होए “been,” masc. pl. In the three first-named tenses the ए is regularly inserted in pure P., but in speaking it is now sometimes, under the influence of Hindi, omitted, and देना is heard instead of the more characteristic देवेगा.

In Sindhi all verbal stems end in a vowel, those stems, which in other languages end in a consonant, having in that language a short *a* or *i*. In this class of stems, before the neuter infinitive in अणु, a ए is inserted, as ए “fall,” infin. एवणु; नि “bow,” infin. निवणु. Before the active infinitive in एणु no junction-letter is employed, as ए “measure,” infin. महणु.

Stems, whether active or neuter, ending in *i* and *u*, and sometimes those ending in *o*, shorten those vowels in the infinitive, as—

पी “drink,”	infin.	पिच्छु
पू “string,”	“	पुच्छु
धो “wash,”	“	धुच्छु
रो “weep,”	“	रुच्छु
हो “be,”	“	उच्छु

but, on the other hand, ढो “carry,” has infin. ढोच्छु; and stems in *a*, including causals, retain the long vowel, as—

गाल्हा “speak,”	infin.	गाल्हार्छु
फेरा “cause to turn,”	“	फेरार्छु.

The aorist follows generally the type of the infinitive, retaining the short vowel. In the persons व is inserted as in P., except before *u* or *o*; thus पवति “I fall,” is declined—

Sing. 1. पवति 2. पवेति 3. पवे. Pl. 1. पवते 2. पवतो 3. पवनि.

The व may be dropped before 2 and 3 sing., as चए “thou sayest,” or “he says.” The common verb दिच्छु “to give,” undergoes contraction in this, as in all the other languages; thus 2 sing. ची “thou givest,” not दिए, 3 pl. चीनि, not दिच्छनि.

Verbs ending in *a* insert व before *a*, *u*, and *o*, as बुढायति “I grow old,” बुढायूं “we grow old,” बुढायति “ye grow old.”

The imperative and other tenses follow the general rule, which may, for Sindhi, and, to a great extent, for the other languages also, be thus stated; the junction-letters are व and य, व is omitted before vowels of its own organ, as *u* and *o*, and य is omitted before *i* and *e*; before *a* both are employed, but preferentially व after short vowels, and य after long ones.

Thus, in the present participle, which is used as a future, व is either inserted or omitted, as—

पवणु "to fall,"	पवंदो "falling."
पिचणु "to drink,"	पिचंदो "drinking."
भुचणु "to wash,"	भुचंदो "washing."

Contraction also occurs, as चवणु "to speak," चूंदो (चवंदो) उच्चणु "to be," छंदो (उच्चंदो) दिच्छणु "to give," द्वीदो (दिच्छंदो). The past participle regularly ends in इचो or यो, and the inserted च is naturally dropped before it, thus—

चवणु makes चयो, not चबो.

नवणु „ नयो „ नबो (Old-H. नाया).

If the stem ends in a palatal vowel or consonant, the *i* of the termination is dropped, as—

चिच्छणु "to become," चिच्छो, not चीच्छो = चि + इचो.

कुशणु "to speak," कुशो.

सोश्छणु "to inquire," सोश्छो.

Passives naturally drop the euphonic च of the active infinitive before their palatal junction-vowel, as—

चवणु "speak," imperfect चउ, Passive चूच्छणु "to be spoken."

पवणु "fall," „ पउ, „ पूच्छणु "to be fallen."

The stems quoted above, as shortening their radical long vowel before the termination of the infinitive active, naturally retain the long vowel in the passive, as—

पी "drink," पीचणु "to be drunk."

पू "string," पूचणु "to be strung."

धो "wash," धोच्छणु "be washed."

There is very little to notice, in this respect, about G. The orthography of that language is still in so *unfixed* a state, that it is impossible to seize upon any principles as to junction-letters. One writer will insert them, while another omits them, or the same writer will insert them on one page and omit them on the next. Thus we find होए, होये, होअ, होय written in-

differently, also **खर्चे** and **खर्चा**. Until the natives of that province make up their minds as to how their language ought to be spelt, it is impossible for foreigners to evolve any laws or rules on the subject.

§ 78. Marathi is slightly more sensitive to hiatus, and has a greater fondness for the **ए**-sound than the other languages. There exists, consequently, in some persons of certain tenses, a system of Sandhi for Tadbhava words and forms, which differs in its general principles from that prevailing in Sanskrit. The grammar-writers, unfortunately, either omit entirely or only casually note these important combinations. The following remarks are offered as a contribution to the subject.¹

The tenses of the M. verb, whose terminations begin with a vowel, are the aorist, imperative, future, and subjunctive, also the participles present and past, the conjunctive and infinitive. These are for the neuter verb; in the active verb the **ए**, which is inserted between the stem and termination, causes a collision of two vowels in the other tenses also. Verbal stems ending in all the vowels except *a* have here to be considered (*khā* "eat," *pī* "drink," *ghe* "take").

Aorist, (in modern usage past habitual)—

SINGULAR.			PLURAL.		
1. खारे.	2. खारेस.	3. खारे.	1. खारं.	2. खा.	3. खात.
1. पीरे.	2. पीरेस.	3. पीरे.	1. पीरं.	2. प्या.	3. पीत.
1. घेरे.	2. घेरेस.	3. घेरे.	1. घेरं.	2. घा.	3. घेत.

But in the 3 sing. *घे*, *पी* are used, so also *देस*, *घेस* in 2 sing., and in the 3 pl. the final *े* is elided. In 2 sing. both *े* and *ए* are changed to the palatal semivowel before *a*, though not before *u*, so that we have *घ्या*, *च्या* side by side with *पीरं* (not *प्यं*), *घेरं* (not *घ्यं*).

¹ For the illustrations to this section I have to thank Captain G. A. Jacob, Inspector of Schools, Puna, who kindly furnished me with details which are wanting from most of the grammars.

In the future there is similarly in 2 pl. खाल, प्लाल, घाल, and so also in the imperative 2 pl. आ, पा; ये “come,” makes aorist 2 pl. आ, future आल, and occasionally one hears ये aorist 3 sing. for the more regular येरे.

In the subjunctive the semivowel occurs again, as आवा, घावा, यावा simply from ये. This last verb should, by analogy, form आवा, but the double *y* in such a position would be unpronounceable, and a single *y* is therefore exhibited. It must not be supposed that the *e* of ये has simply been dropped.

For the potential the termination of the present वते might have been expected to be simply added to the verbal stem, as no hiatus would thus be caused. But the origin of this form from the Skr. part. in तव renders this course impossible. The त of तव having suffered elision, there naturally results an hiatus. Thus from खादितव्य, Pr. खाद्यव्य gives खावव, the first व supplying the place of the lost द, so that in the potential we get not खावते, but खाववते. Similarly पीववते, घेववते, येववते, and even in stems ending in व, as लिह “write,” लिहववते.

Stems ending in *u* preserve the hiatus almost throughout, thus *dhu* “wash”—

Aor. धुरे, धुरेस, धुरे; धुर्ज, धुर्जा (but धृत).

Fut. धुरेन, धुरेस, धुर्जे; धुर्जाल, धुर्जील.

Subj. धुर्जावा or धुवावा.

Pot. धुववते.

In the present participle only व is added, not ईत or आत, as खात, पीत, घेत, येत, धुत, and in the past participle the semi-vowel is generally used, as—

खा p.p. खाला “eaten.”

ले „ लाला “put on.”

भी „ भाला “feared.”

वि „ वाला “brought forth.”

पी „ प्लाला or पिला “drunk.”

Some stems avoid the hiatus by insertion of त, as चेतका, धुतका (see § 47), which is also used in some stems ending with a consonant.

The conjunctive is खातन, पीतन, चेतन, धेतन. These are all the forms in which an initial vowel of a termination comes in contact with a final stem-vowel, and it will be observed that the change of the latter into a semivowel occurs generally before *a* or *ā*, but not before *ɛ* or *ɪ*. When the stem-vowel is *u* or *o*, the semivowel is added to, not substituted for, the vowel, as in धुवावा, not खावा. From this and other instances in word-building, and in the formation of the case of the noun, it would appear that the labial and palatal vowels are more permanent and less liable to change in Marathi than the guttural vowel.

It is somewhat difficult to follow the author of the Portuguese grammar of the Konkani dialect, in consequence of the peculiarity of the system of transliteration which he uses, and only half explains, but there would appear to be several forms peculiar to that dialect. Thus he tells us that चे makes its past part. *yelo* or *aiло*, which latter he calls "marattismo," as if all Konkani were not Marathi. चे makes *gheilo* (perhaps चेर्ला), as well as *ghetlo* (चेतला). *Qhatā* (खाता) makes *ghelo* (खेला) "outros dizem *ghailo*" (खाइला), he adds, "ambos irregulares," though the latter, from a Marathi point of view, would be more normal than the actually used खाता. Perhaps the author would call it a "marattismo." Generally speaking, it would appear from the specimens of Konkani given by Burnell,¹ that the termination of the p.p. consists of खो, खी, खे, etc., added to the stem without an intermediate vowel, as बस्खो "sat" (M. बसला), पद्खे "fell" (M. पडला), राव्खी "remained" (M. राहिली), and the like.

The differences between Konkani and Marathi do not, I

¹ Specimens of South Indian Dialects (Mangalore, 1872).

think, entitle the former to be considered a distinct member of the Aryan group, but rather a dialect of the latter, which has been subjected very largely to Dravidian influences. Parallel to it, on the opposite coast of India, is the Oriya spoken in Ganjam and Vizagapatam, which, though radically Oriya, has, nevertheless, been much Dravidianized by the influence of the Telugu which surrounds it. Both Ganjam Oriya and Konkani Marathi show traces of this influence not only in pronunciation, but even in structure. There is much to be said on this subject, were this the proper place for it, and, from the known results in languages under our own eyes of Dravidian influences on Aryan speech, we might base considerations as to the probable extent and nature of those influences in former times. The subject would require a whole treatise to itself.

§ 79. In Bangali no attempt is made to avoid hiatus, the verbs ending in vowels simply add the terminations without any change. Thus या “go” (pronounced *jā*), makes—

SINGULAR.			PLURAL.		
Aorist. 1. याएँ 2. याएँस 3. याएँ.			1. याएँ 2. याएँस 3. याएँ.		

Present याएँहि, subjunctive याएँताम, and so on.

Contraction, however, takes place in the 3 pl. of the aorist, as in याएँ for याएँन, होन (hōn) for होएन, and in the familiar verb दे “give,” almost throughout; thus we have—

SINGULAR.			PLURAL.		
Aor. 1. दि 2. दिस 3. देय.			1. दि 2. देस 3. देय.		
Pres. 1. दितेहि, etc.					
Pret. 1. दिनु 2. दिलिस 3. दिल.			1. दिलाम 2. दिले 3. दिलेन		
Fut. 1. दिव 2. दिवि 3. दिवे.			1. दिव 2. दिवावे 3. दिवेन		

contracted from देर, देरतेहि, देरनु, देरव, etc., respectively. As a rule, however, though in ordinary speech many of the forms of stems in vowels are very much contracted, yet in

writing the full forms are always used. It is only in a few very familiar words that the contractions are admitted into the written style of the present day. The old poets, however, writing more freely and naturally, employ them frequently. Thus Bhârat Chandra, मसुद्दरे संगे निला घोडा चहार्या “He took Majumdar along with him, having mounted him on a horse” (Mansingh, 417), where निला is for लहरा, from लहरे “to take.” So he constantly uses कथ for कहे “says,” as खोटाल हासिया कथ । कहिते लाज ना हथ । “The Kotwal laughing, says, Are you not ashamed to say so?” (Bidyâ-S. 356), also कथ for कहिब, as हाय हाय कि कथ विधिरे “Alas! alas! what shall I say to fate?” (*ib.* 360), and दिन for देन aorist 3 sing., as आगे दिया कतदुख मध्ये दिन कतसुख “First having given how much pain, they give in between how much pleasure” (*ib.* 359).

The contractions admitted in Oriya are similar to those in Bangali, but the language does not avoid the hiatus in any way; and in both O. and B. the terminations are almost universally preceded by short *i*, which does not combine with the preceding vowel, but in pronunciation often disappears altogether. Thus they say, O. खातु “wilt thou eat?” for खारतु. In a few words the vowel of the root has gone out, thus from जा “go,” we have जिबि “I will go,” for जाइबि; from चा “remain,” infin. चिबा for चाहबा; पा “find,” however, retains its vowel, as पाइबि, पाइबि, पाइबा. Also जा and चा retain their vowels everywhere except in the preterite, future, and infinitive.

CHAPTER VI.

THE PARTICLE.

CONTENTS.—§ 80. ADVERBS NOMINAL AND PRONOMINAL.—§ 81. PRONOMINAL ADVERBS OF TIME, PLACE, AND MANNER.—§ 82. ADVERBS DERIVED FROM NOUNS AND VERBS.—§ 83. CONJUNCTIONS.—§ 84. INTERJECTIONS.—§ 85. POSTPOSITIONS.—§ 86. CONCLUSION.

§ 80. THE seven languages are rich in adverbs, and have a specially symmetrical range of pronominal adverbs, corresponding to the several classes of pronouns. The forms were given in Vol. II. pp. 336–38, in order to show their analogy to the pronouns, but nothing was said in that place about their origin; it will now be necessary to consider them more closely. The pronominal adverbs may be at once assumed to have sprung from the pronouns to which they respectively correspond, by the incorporation of some noun indicative of time, place, manner, and the like. On the other hand, the adverbs which have no pronominal meaning are clearly derived from various cases of nouns, whether substantives or adjectives. Participles, also, in virtue of their seminominal character, are used adverbially, either in their original form, or with certain modifications. Adverbs, therefore, may be divided into two classes, nominal and pronominal, with reference to their origin, and into three general categories of time, place, and manner, with reference to their meaning. To these must be added adverbs of confirmation and negation, and certain little helping words which are more adverbial in their nature than anything else. It is also to be noted that, while on the one hand simple nouns are often used adverbially, on the other hand, adverbs are

capable of being used as nouns with postpositions after them, as in H. तब की बात, lit. "the word of then," i.e. "the matter that took place then," जब के जावा जोन "the kings of now," i.e. "those of the present day."

§ 81. (1). Pronominal adverbs of time.—The near demonstrative is H. जब, G. इबे, M. एज्हा, O. एबे. All these hang together, and are apparently compounds of the Skr. वेक्षा "time," with the type of the demonstrative य, ए, or ए. The fuller form in O. shows this, it is एते वेक्षि, which is clearly the locative case of a masculine वेक्ष, literally, "in so much time." G. has prefixed a ए, but many words in G. may be indifferently written with ए or य; there is, therefore, nothing organic about this letter when met with in this connection. In M. एज्हा also the ए seems to be somewhat anomalous. There are also, however, many other forms for "now" in the various languages, which appear to be unconnected with वेक्षा.

Hindi is mostly, however, faithful to the type in य; thus in Braj जबि, Marwari यमि, and still more clearly Bhojpuri एबेर, which approaches to the O. एबे. The same type runs through all the pronominal forms, as जब "whenever," तब "then," यब "when." Bhojpuri बेबेर, तेबेर, बेबेर, Braj जबि, तबि, यबि. The Skr. forms यदा, तदा, यदा appear in H. यद, तद, यद, and in the dialectic forms, यदि, यदी, यदू, यदा, यदा; as also तदि, etc., यदि, etc.; the forms with the palatal and labial vowels have, I think, arisen from the incorporation of the affirmative particle ही or इ "indeed," of which more further on.

Punjabi इਹ, G. S. हावे, B. एਹਨ, and a dialectic form in O. उਹੁਹ, all meaning "now," are to be referred, as the B. form clearly shows, to the Skr. यज्ञ "instant, moment." For the rest of the series P. has यद, तद, यद. S., however, has another type हਿਚਰ, ਹੇਰ "now," in which we may, perhaps, see the Skr. यात "time," combined with the pronoun हिंज "this;"

for the other members of the series it has अद्विहीं “whenever,” तद्विहीं “then,” विहीं “when?” which arise from the Skr. यदा, etc., with the emphatic हीं, which has changed the preceding vowel into the *i* which is so common in S. They also write वडीं and वडहें as dialectic variations; also जां, तां (but not कां), where the द of यदा has suffered elision.

G. has, besides हवे, also इमणां, इवणां, and for the rest वेवारे, तेवारे, केवारे, commonly contracted into ज्ञारे, etc., in which we see the Skr. यार “time.” Owing to the G. peculiarity in respect of initial ह, we have also अमणां, and with a modernized form of Skr. अच “here,” अत्वारे (अच यारे) “at this time,” “now.”

M. is consistent throughout एव्हा, वेव्हा, तेव्हा, केव्हा. In Old-M. forms वेधवा, etc., occur, showing that the modern अह *vh* is an inversion from अ *hv*. The suggested origin from Skr. यदा, by aspirating the द and adding णा, the termination of the locative (Godbol, p. 75), is unsatisfactory. M. has also a series अव, etc., meaning “while,” “as long as,” which recalls H. अव with inorganic anunāsika.

O. has the fuller forms, जेते जेठे, etc., and जेबे explained above; the former is quite as frequently used as the latter, if not more so. “Time is made for slaves,” and not for Oriyas.

B. अखन, तखन, etc., uniformly, pronounced *jökhön* or *jökhönö*, etc. H. adds—constantly ही for emphasis, as अभी “now” (अबही), अभी “sometimes” (अबही), and with the negative अभी नहीं “never.”

For the indefinite pronominal adverb “ever,” “sometimes,” the other languages have, P. कदी (कदही), कदो, कदे, S. करहीं, G. कदी, M. कधी, B. अखन, O. केबे, केबेहि. All these are repeated to signify “sometimes,” as P. कदी कदी, M. कधीं कधीं.

The above express definite or quiescent time; for progressive time, whether past, as “since,” or future “until,” the adverbs above given are used as nouns with case-affixes. Thus H. अब से “from now,” “henceforth,” तब से “thenceforth,” अब से

“since when?” जब से “from the time when,” or with the older affix तें in the poets, as in जब तें राम बाहि घर आये। “From the time when Ram married and came home” (Tulsi-Rám, Ay-k. 5), P. जद्दों, S. जद्दिहाको, जद्दिहोको, जद्दिहाकर; where को is probably a shortened form of कर, an oblique from जब, which we may connect with जात “time,” as in हिंजर “now.” The long *a* or *o* of *jadīhā*, *jadīho*, as contrasted with the *i* of जद्दिही, seems to indicate an oblique form. G. इमण्डाथी “henceforth,” जातारचीं, and apparently also जारचीं, and the rest of the series. They also say जातार पछी “henceforth.” M. uses मग or मगें, which are not pronominal. Neither B. nor O. have special forms for this idea.

To express “until” in Old-H. जगि, जाँ, जौ, in modern H. जग, तजक, and तज, are affixed to the pronominal adverb, as in Chand—

तज जगि जह दरिद्र तग ॥
तज जगि जघु मुहि जात ॥
जब जगि हाँ जायी नहीं ॥
तो पाइ न सेवात ॥

“Till then, pain and poverty of body,
Till then, my limbs were light (*i.e.* mean),
So long as I came not to thee,
And worshipped not at thy feet.—Pr.-R. i. 276.

Here, as always in H., the negative has to be inserted, and we must translate जब जगि by “so long as.” This idiom is not peculiar to H., but is found in many other languages. In modern Hindi जब तक राम घर को नहीं आये “So long as Rám comes not home,” *i.e.* “until he comes,” and the same in P.

S. has हेसी or एसीतारै “up to this time,” जोसी or होसीतारै “up to that time,” where तारै, as explained in Vol. II. p. 298, is Skr. खाणे, which, from meaning “in the place,” has grown to mean “up to.” सी, I suppose, is a contraction of समय “time.”

(2). Pronominal adverbs of place.—See list in Vol. II. p. 336.

The Hindi series यहाँ, वहाँ, यहाँ, तहाँ, वहाँ, is composed of the pronominal bases with हाँ, which we are justified in referring to Skr. खाने; thus तहाँ=तत्खाने. The dental is preserved in several dialectic forms (Kellogg, p. 265), as Marwari चठै, चठी, ईठै “here,” उठै, etc., “there,” Avadhi एठिया, चोठिया, Bhojpuri एठाँ, एठारै. But the Braj इति, इत, is, I think, by Kellogg rightly referred to the Skr. series चच्च, तच्च, etc. The Bundelkhandi form चाज्जी is probably only another way of pronouncing चारै, as we find in Old-Bengali such words as खसाज्जि for खसारै (modern खसारथा). To *sthāne*, also, are to be ascribed the P. forms इत्ये, उत्ये, etc. S. has not only इति, विति, etc., which may come from चच्च, तच्च, but इत्ये, which agrees with P., and हिति, which is, I suspect, like हिकिद्धो “one,” an instance of a ह being put on to the front of a word without any etymological cause.

G. has various forms चाही, चाहाँ, हहीं, चहीचा “here,” and the same variety through all the series. The adverbial part agrees with H. Shortened forms चाँ, ताँ, च्चाँ, and even चाँ, ताँ, च्चाँ, are also in use.

M. agrees closely with P. and S. in its series चेच्चे, चेच्चे, etc., where the final *anusvāra*, like that of Bhojpuri एठारै, preserves the *n* of *sthāne*. But कोठै “where,” has the cerebral.

O. having first made *sthāna* into ठा, proceeds with the declension through its own affixes, and has thus a modern locative ठारे, in एठारे, सेठारे. The final रे is often dropped, and एठा, सेठा, or even shortened एठि, सेठि are used. B. uses खाने, which seems to come from खाने on the analogy of खंभो=खंभ (Var. iii. 14) and खानु=खानु (ib. iii. 15). For “where,” however, it has a more regular form कोचाय, as तार मत खब्बासिनी पाइच कोचाय “Where shall I find a female saint like her?” (Bharat, Bidyā-S. 399), where the final य for ए is a relic of the *e* of *sthāne*. We also find हेचा and हेचाय “here,” etc.

In the case of the adverbs of this group, as in those of time, the case-affixes are used, as H. वहाँ से “from where?” “whence?” G. वाहाँ थी “hence,” P. कियो “whence?” But this practice is only in force to imply motion *from* a place. To express motion *towards* a place a separate set is used.

In classical H. the adverbial element is धर, as इधर “hither,” उधर “thither.” The dialectic forms are very various. Bhojpuri has एन्हर, उन्हर, as also एने, उने, etc.; in eastern Behar one hears एन्हर, हेनर, and many others. Kellogg quotes also a curious form from Riwa एहि कित, एहि कथोत, or एहि मुह. If we take the original of all these forms to be धर, that is a word of many meanings both in Skr. and H.; but I am disposed to connect the series with M. म्होर “face,” G. मोहरु *id.*, a diminutive from Skr. मुख, so that the older adverbial element would be म्हर, as in Bhojpuri, whence म्ह, which would, by a natural process, glide into न्हर and धर. For the Riwa form I can suggest no origin.

The S. and M. forms seem to be connected, and with them I would associate the common O. expressions ए आँदे “in this direction,” “hither” (सो आँदे, को आँदे, etc.), which are locatives, and ए आँतु, etc., “from this place,” “hence,” which are ablatives. The Sindhi adverb, as usual in that language, is written in a dozen ways, but the simplest form is एँदे “hither,” and एँतु “hence,” which, like O., are respectively locative and ablative. Marathi has what is apparently a fuller form इकडे “hither,” locative, where the adverbial portion is कड “a side,” said to be from Skr. कट “hip, loin.” It has also an ablative series इकडून “hence.” May we not here throw out a crumb for our Non-Aryan brethren? There is a long string of words in our seven languages of the type *adda*, and our Sanskrit dictionaries give √ अडु “to join,” also “to stop.” On the other hand, Telugu has *ikkada* “here,” *ikkadiki* “hither,” which looks very like M. *ikade*. So, also, in Telugu *akkada* “there.” All the Dravidian languages have a root *add*, which,

in various forms, has a range of meanings such as "to be near," "close," "to cross," "to stop," and the like. They may have borrowed from the Aryans, or the Aryans from them. It by no means follows, as the opposite party always assume, that when a word is common to both groups, it must have been originally Dravidian. In the O. expression आङ् is a noun meaning "direction," and is used in that sense independently of its adverbial employment with the pronoun.

(3). Prenominal adverbs of manner.—The Hindi series यों, यहों, त्वों, etc., and for the near demonstrative and interrogative respectively softened forms यूं and यहूं, vary very little in the dialects. Marwari has यों, इत्यों "thus," and, together with Braj and Mewari, has the far demonstrative, which is wanting in the classical dialect, यों or यूं. Mewari adds यहर and या, as इंकर, इंगा "thus," which Kellogg looks on as from Skr. इ and गम respectively, and rightly so; for even in classical H. we have यहूंयहर "how?" and in Chand and the poets यहरि or यहर (ये) are added to all this pronominal series at will.

The older form of this group is still preserved in the Purbi form इम or इमि, यिमि, तिमि. Chand has both this series and the modern one in यों, as यों भयो रिषि जवधूत । "Thus the Rishi was absorbed in thought" (Pr.-R. i. 48), त्वों इह कथ्य प्रमाण । यहों जानि कोविदं सोयं । "Thus this story is proved, its learned folk know" (ib. xiii. 5), पद्मावती इम ले चखी । इरषि राज प्रचिराज । "King Prithiraj, rejoicing, thus (ina) led away Padmāvatī" (ib. xx. 35), तहां सु केम यिमी जमन । "How can one go there?" (ib. i. 90). Tulsi Das has इमि, यिमि, etc., as in तन पसेउ बदकी यिमि छापी "Her body was in a sweat, she trembled as a plantain-tree (trembles)."—Ram. Ay-k. 131.

M. may be excluded, as it has no series of this type, but merely the neuter of the adjective pronoun, as यहें, यहें, तहें. All the other languages have closely allied words. B. एमन, एमत, एमने, एमते, "thus," येमन, etc.; the first two are nominatives, the last two locatives. O. एमति, येमति, locatives; also

ए परि, the pronominal type, with a postposition. G. एम, जेम, where the termination has been lost, also for demonstrative आम. This series is sometimes written अम, त्वम, व्यम, but जेम is the more common, as in कीर्ति चर नल की विस्तीर्ण जेम सूरज ना पसरे कीर्ण ॥ “The fame of Nala was spread abroad, as spread the rays of the sun” (Premānand in H.-D. ii. 71).

Next in order comes the Old-Purbi H. इमि, etc., and, with the nasal weakened, probably through an intermediate form इच, and change of the semivowel to its vowel, P. इच्चं and ऐच्चं *aiuñ*, and the full series चिच्चं, तिच्चं, विच्चं, as well as one without the *i*, चच्चं, तच्चं, etc., to which is allied H. च्चौ, etc., for चिच्चं. S. rejects the labial element in इच्चं, हीच्चं, रीच्चं, and the rest of the series.

In this instance B. and O. preserve the fuller forms, and the other languages fall away by degrees, in the order given above. The whole group points, in my opinion, clearly to a type in मत् or चत्. This is still more clearly seen by comparing the pronominal adjective of quality in B. and O. केमन्त, सेमन्त, for मन्तो is the regular Prakrit form of the masc. मत्, just as वन्तो is of चत् in Skr. It is true that the existing Skr. series means rather quantity than manner, thus—

इयान्, इयती, इयत् “so much,”

कियत् “how much?”

एतावान्, °वती, °वत् “so much,”

यावत् “as much as.”

But the affixes *mat* and *vat* imply possession, and thus naturally pass over into the idea of manner. It seems that we have in the modern group this affix added to the ordinary range of pronominal types, and thus a formation of a later kind, rather than a direct derivation from the Skr. Kellogg's suggestion of a derivation from a Skr. series in *tha*, of which only *ittham* and *katham* are extant in the classical writings, fails to account for

the Old-Purbi and G. forms, as well as for those in B. and O. Also the S. form इथा seems to be more naturally referred to an earlier *emana*, through *enan*, than to *ittham*, unless, indeed, we regard the *anuswāra* as inserted to fill the hiatus left by elision of *tth*. S. does, undoubtedly, insert *anuswāra* to fill a hiatus; but as the cognate languages have a अ just where the *anuswāra* in S. occurs, it is more natural to regard the one as a weakening of the other, and the final *anuswāra* in H. and P. as the same, pushed one syllable forwards, so that H. अहो would be for an older form अित्त. As the change, whatever it was, was completed before our earliest writer Chand's days, there is no actual proof forthcoming.

§ 82. Adverbs derived from nouns and verba.—Under this head may be classed certain words such as those given in Vol. II. p. 296, which are either postpositions or adverbs, according to the connection in which they are used. In either case they are, by derivation, locative cases of nouns. Some are peculiar to one or two languages, while others are common, in one form or another, to the whole group. I do not, of course, undertake to give them all, but only a selection of those most commonly used, so as to show the practice of the languages in this respect. There are, for instance, H. आगे “before,” and पीछे “behind,” which are used adverbially in the sense of “formerly” and “afterwards” respectively, that is, with reference to time, and in this sense take, like the pronominal adverbs, the case-affixes, as आगे की बात “the former matter,” lit. “the matter of formerly,” पीछे के दुख में कहना जहो “I will not tell the suffering that followed,” lit. “the suffering of afterwards.” So also with नीचे “below,” and the other words given at Vol. II. p. 296.

Strictly referring to time definite are H. आज “to-day,” P. आज्ज, S. आज्, etc. (Vol. I. p. 327), from Skr. आज्; also H. आज् from Skr. आज् “dawn.” This word has two meanings,

it is used for both "yesterday" and "to-day." In rustic H. we have the forms चाल, चालि, चालह, and चलह (see Vol. I. p. 350). As the Skr. means only "dawn" in general, it is used in the moderns in the double sense, but in cases where the meaning might not be clear from the context, a word meaning past is employed when "yesterday" is intended, and a word meaning future when "to-morrow" is implied. It also takes case-affixes, as चाल की चलाई में चालह द्वचा "He was wounded in yesterday's battle," but चाल को चलाई में चलि चालह द्वंगा "If I shall be wounded in to-morrow's battle." G. चाले, S. चलह, चालह, M. चाल.

So also are used the following:—Skr. परःचास् "the day after to-morrow." In the moderns it has also the sense "the day before yesterday," as H. परसों, and dialects परसौं, परहों, परों. P. परसौं, S. परिहं, परिहंको, seem to be used only in the first meaning. G. परम, M. परवा. O. has पर always in combination with दिन, and where the sentence does not of itself sufficiently indicate the meaning, they add the words "gone" and "coming" to express it more clearly, गत पर दिन "the day before yesterday," and आसता पर दिन "the day after to-morrow."

H. goes a step further still, and has तरसों "three days ago," or "three days hence," where the first syllable is probably Skr. त्रि "three." Similarly S. तरिहं, but also with rejection of initial त, चरिहं. Kellogg quotes dialectic forms in H. चतरसौं, तररों, तरों. In H. we have even a still further चरसों "four days ago," which is rarely, however, used, and the initial of which, I conjecture, comes from चत्व, as though it were for चत्व तरसों "another day (besides) three days ago."

H. सवेर "early," "betimes," and चवेर, or more usually चवेर "late," are Skr. स and च, compounded with वेता respectively. S. सवेर and चवेर, also चवेत, besides the adjectively used forms सवेरों and सवारों, as well as चवेतो. In this sense is also used H. सकाले, सकारे, O. and B. *id.*; in O. it is frequently used in

the sense of "early in the morning," also "early *to-morrow* morning," as आजि आर पारिबु नहि सकावे बिबु "To-day we shall not be able to go, we will go early to-morrow morning." H. here uses तहजे, conjunctive participle of तहना "to break," as we should say "at break of day;" also भोर "dawn" is used in H. and O., भोरे in B. for "at dawn;" where G. has बाहाणी, M. उर्णा (Skr. उदय "sunrise"). Common also is Skr. प्रभाते, B. *id.*, G. परभाते, of which the Oriyas make पाहाते "at dawn;" in Eastern Bengal one hears पाहा. The H. भोर is probably connected with the Skr. √भा in some way not very clear. G. has a curious word मन्तस्वे "at dawn," probably connected with मन्तु "to meet," and, like Skr. सम्भा, indicating the meeting of darkness and light.

"Rapidly," "quickly," "at once."—This idea is expressed by derivatives of the Skr. √स्त्र, principally from the p.p.p. स्त्रितम्, which is used adverbially already in Skr. The forms are: H. तुरंत, M. तूत, G. तुरत, तरत, स्वरीत, S. तुर्तु, O. B. तुरंत, स्त्रित. M. has a peculiar word खवकर "at once, quickly," Skr. खव (*√खू* "to cut") "a minute," M. खवर्णे "to flash, twitch, move quickly." It is not found in any other language. Commoner, however, is H. झट "quick!" reduplicated झटपट, M. झटकन, S. झटिपटि and खटिपटि, O. झट, झटपट, B. झटि, from Skr. झटिति. "Immediately" is also expressed in M. by तत्काल, O. and B. तत् खात, but these are pedantic. H. P. M. and S. have also a word चचानव; H. also चचाचक "suddenly," "unexpectedly," corresponding to which is G. चचाचते, चोचितो, pointing to a derivation from च and √चित् "to think," though I am disposed also to remember Skr. चमत्कार, H. चोक, in this connection. O. and B. use हठात्, literally ablative of Skr. हठ, meaning "by force." It is used generally of sudden and forcible action, but also in sentences where no force, only surprise, or a sudden fright, occurs. Similarly in H. and G. एकाएक "all of a sudden," M. एकाएकी, are used.

Among adverbs of place, considerable divergences exist, each

language having a large stock of words peculiar to itself, in addition to those which are common to the whole group. Sindhi is rich in words of this class, most of which are of somewhat obscure origin. Thus we find a small group with the typical ending in **उ**, as **आरो** "opposite," **जोरो** "near," **जोहिरो** diminutive of the preceding. Peculiar to S. is also **वेश्यो** "near," with its diminutive **वेश्यिरो**. **सूधो** "accompanied by," O. **सुधा**, is by Trumpp referred to Skr. **सार्वे** "with," and **सर्वो** "near," to **संहित**, probably correctly. See the remarks on the postposition **से** in Vol. II. p. 274, and on the Nepali ablative in **वित**, Vol. II. p. 235. From adverbs with the affixes **आहो** and **आरो** are formed certain adjectives which may, in their turn, be again used adverbially as well as adjectively, that is, they may either stand alone uninflected, or may agree with a substantive in gender and number. Thus—

जोरे "on this side,"	जोराहों "somewhat on this side."
आगे "in front,"	आगाहों "somewhat in front."
पोहते "behind,"	पोहताहों "somewhat behind."
मध्ये "upon,"	मधाहों "somewhat higher up."
मध्ये "in,"	मंझाहों } "somewhat inside." मंझारो

This last word recalls the old poetic Hindi **मझार** used in Chand (see Vol. II. p. 293). They may also take the feminine ending **आही**, as **आगाही**, **मधाही**.¹

Simple ablatives or locatives of nouns are also used adverbially, as—

पुच्छी } "from behind,"	abl. of पोह "the rear."
पुठिच्छी "from behind,"	,, पुठि "the back."

¹ Trumpp, Sindhi Grammar, p. 285.

मधों “from upon,”	abl. of मधो “the head.”
मधे <i>id.</i>	loc. of <i>id.</i>
माने “at all,”	” मानु “place.”
मूरि “completely,”	” मूरु “capital,” “stock-in-trade.”
मूरहि } मूराहि } <i>id.</i>	abl. of <i>id.</i>
महादि “before,”	loc. of महादु “beginning.”
महादी <i>id.</i>	abl. of <i>id.</i>
पारे “on the other side,”	loc. of पार “the other side.”
पारा “from the other side,”	abl. of <i>id.</i>
चंद्रे “within,”	loc. of चंद्र “the inside.”
चंद्रा } चंद्रसे } “from within,”	abl. of <i>id.</i>
चिचे “in the midst,”	loc. of चिचु “the midst.”
हेते } हेतही } “at all,”	” हेतु “the core.”
हेठे “below,”	” हेतु “the bottom.”
हेठो “from below,”	abl. of <i>id.</i>

Sindhi thus preserves the case-endings more strictly than the other languages. The latter mostly take the Prakrit locative, or ablative, and entirely reject the terminations.

Hindi has अन्यत “elsewhere,” Skr. अन्यथा, निकट “near,” also नेरे (dialectically नेद and नेरी); परे “on the other side,” भीतर “within,” Skr. अन्यतरे, बाहिर, बाहर “outside,” Skr. बहिस, and others.

M., like S., has मानि, but in the sense of “before,” also पुढे “before,” पञ्चार “beyond,” वर “above,” अचक “near,” which are peculiar to itself. In the other languages there is nothing deserving special mention; the subject has already been treated in Vol. II. p. 296.

Adverbs of manner.—While the adverbs of place, being also, in their nature, postpositions, and as such used to form cases, do not call for special mention, adverbs of manner are not so used,

and it is to them that the term adverb, in its more special sense, correctly applies. Such words as *age* "before," *pitchhe* "behind," and the others, may, indeed, be properly regarded as adverbs when they are used alone, but when in conjunction with nouns, they become true postpositions, giving to the relations of the noun a more extended application. Adverbs of manner, on the other hand, are, for the most part, adjectives used adverbially, and this practice is common in all Aryan languages. In Sindhi, which preserves distinctions obliterated in the other languages, adjectives may, as pointed out above, be used adverbially by being undeclined, or, in their true use as adjectives, by agreeing with the subject in gender and case. Thus, to quote the instances given by Trumpp :¹

चोचितोरै कुए हिकिडे उन भारे जे भरि में बद कियो

"By chance one mouse made a hole near that granary."

Here *ochito-i* is an adjective in the nom. sing. masc. with emphatic *i*, and although by the accident of the construction it is in the same case as the subject *kue* "a mouse," yet it is evidently used adverbially.

तदिही बद हारे जास घबो रोई मात वरिचोसि

"Then having shed tears much, having wept much, his mother returned."

Here *ghano* is an adjective in the nom. sing. masc., and clearly does not agree with *māü* "mother," which is feminine; it must be regarded as used adverbially.

चुकू चननि चोसिंच ढाडा तपनि ढोह

"The winds strike hot, the days burn fiercely."

In this sentence I do not think we should regard the adjectives as used adverbially; चुकू "winds," is a noun in the nom. pl. fem. and चोसिंच "hot" agrees with it, so also ढोह

¹ Sindhi Grammar, p. 386.

“days,” is nom. sing. masc. and चारा “fierce, excessive” (Skr. चारा), agrees with it; so that we might more literally translate, “the hot winds strike, the fierce days burn.”

In Marathi and Gujarati also, where adjectives have the full range of three genders, they are often made to agree with the noun in constructions, where in English they would be used adverbially. When intended to be adverbially used, they stand in the nom. sing. neuter, ending in ये M. and या G. In Bengali and Oriya, where no gender exists, it is impossible to draw the same line of distinction, and this remark applies also to that numerous class of adjectives in Hindi and Panjabi, as also in all the other languages, which are indeclinable, or which, ending in mute *a*, do not vary their terminations. Those adjectives in H. and P. which end in *a* masc. and *ā* fem., when used adverbially, stand in the former gender and do not vary with the noun.

§ 83. Conjunctions.—In Hindi the common word for “and” is और, Old-H. और, औवर, from Skr. औपर “other.” In B. and O. it loses the final consonant, B. औ, O. औ. In B., however, एबं, pronounced *ebong*, is very common; and आर “also.” P. औते, often shortened into ते, probably from Skr. अते “at the end,” “afterwards,” as well as और (औपर). S. और, और, औं or औ, in which the fondness of S. for the *i*-sound comes out. G. uses generally तथा literally “then.” It has besides ए and औ for “also,” which belong to the group from औपर. G. औने, shortened ने, I am disposed to connect with P. औते, and ascribe to Skr. अते. In the former case the त has been lost, in the latter the अ. It may, however, be allied to M. आणि, अणाणी “and,” from Skr. अन् “other.” In all the languages, however, the shorter conjunction ए is in use, side by side with the words given above. The ordinary Skr. ए has left no descendants. The Gipsies use *te* or *ta*, which agrees with P., also *u*, which is Persian *z*.

“Also.”—H. भी, Skr. चपि हि, Pr. चि हि. The various steps from चपि downwards are all retained in S. पि, चि, भि (for चिह्नि), and भी. The other forms पुण्, पुचि, पिचि, are from Skr. पुच्चत् “again,” and show a gradual change from the *u* to the *i*, in accordance with S. proclivities. P. चाक्ति means literally “near to,” locative of चाक्त “near.” G. पञ्च, meaning also “but,” is from पुच्चत्. B. uses चो, and O. भि.

“But” is very frequently expressed even in Hindi by the Arabic words *لِكِنْ*, *لِكِنْ*, *بَلْكِه*, and Persian *مُكَرْ*; and in the other languages also. Pure Sanskrit are परंतु and चिन्तु, as well as चरण (Skr. चरण). In Hindi पर (Skr. पर) is also used, and in P., which also uses चपर, and a strange form ऐपर, in the initial syllable of which we may recognize an incorporation of the near demonstrative pronoun, so that it means “rather than this.” P. has also मगरा, मगो, probably corruptions of *مُكَرْ*. Peculiar to P. and S. are the forms P. हचा, S. हचा, हचो, and emphatic हचार्द and हचोर्द “but rather.” These are ablatives from हच, and the idiom may be paralleled by our English phrase “on the other hand.” S. has also पर “but,” and पञ्च, in which latter it agrees with G. It also uses मगरि, having added a final *i* to *مُكَرْ*. G. and M., in addition to पञ्च, use also परंतु, O. चिन्त and पर, B. चिन्तु and चरण.

“Or.”—H. वा, चववा, which are Skr., with व for च. The Arabic या *بِ* is very common, and commoner still is चि, probably shortened from Skr. चिंवा. This चि is colloquially common in nearly all the languages. G. writes it चे, where *e* is short. M. lengthens the vowel and retains the nasalization चों, also using चववा, as does G. P. चे, चववा, and चा. S. चे and चो. B. uses several varieties of चिंवा, as चिमा, चिवा, चि, and चा, also चववा. O. the same.

“If.”—Skr. यदि, generally pronounced and written चदि, is universal. H. shortens it into चद and चे (= चद, with loss of द) and चो, by rejection of final *i*, and द goes out, its place

being supplied by य and उ; thus यह = यह = यह = यो. Persian यहरू is also very common. P. ये and येहर. This last introduces यह for यहि “having done.” S. ये.

“Although.”—Skr. यथापि is used in B. O., also in H., but more common is यो भी “if even.” P. has भावें, literally “one may think,” or “it may seem.” B. also uses यदि यो “if even.” S. तोहे, तोणे, sometimes with ये prefixed, ये तोहे; this, too, is literally “if even,” for तोहे alone is used to mean “either,” “even,” and is apparently really the correlative तो (तच्च=तदि) with a diminutive affix. It is not found in the other languages. G. यो पछ “but if.” In all cases there is a correlative; thus to H. यो or यो भी answers तो or तो भी “then,” or “even then;” to P. भावें answers तो भी; to G. यो पछ, answers तो पछ, and so in all. In B. and O., as in written H., the correlative is Skr. तथापि “yet.”

“Because.”—H. क्यूँकि literally “for why.” B. and O. use Skr. कारण “cause,” and ये हेतु or ये हेतुक. G. माटे, probably Skr. मातिके, which is also sometimes used in O. in the sense of “only,” “merely,” “for the simple reason that.” G. has also क्येसके “for why,” and shorter काके. S. येका, येकूँ, where the last syllable is for कारण “for” (see Vol. II. p. 260). S. also uses a string of forms with क्या “why?” as क्याहो, क्या याद, and क्यो ता, क्यो यो. The correlatives “therefore,” etc., take the त form तेका “etc.”

These instances may suffice to show the general principles on which the languages proceed in forming their conjunctions. There is, as in other respects, a general similarity of process, accompanied by variations of development.

§ 84. Interjections.—The various spontaneous or involuntary sounds, some of them hardly articulate, by which sudden emotions are expressed, are scarcely susceptible of rigid scientific analysis in any language. Everywhere we find ha! ho! or ah! oh! and the like. Surprise, fear, disgust, delight, and

other sentiments are often displayed by grunts, shakes, turns of the head, or movements of the hands, and among the people of India the hands play so large a part in conversation that they may almost be said to speak for themselves. It is only the Englishman who can converse with his hands in his pockets.

In Hindi the principal interjections are हे, हो, चहो, ओ “Ho !” or “Oh !” हे is used to superiors, as हे धर्मावतार “O incarnation of justice !” which is the common method of addressing a Magistrate or Judge, हे प्रभु “O Lord !” हे पिता “O father !” हो, चहो, and ओ, have no special tone of respect or disrespect. Sorrow is shown by आ, आह, हाए, हा हा, अहह “alas !” whence the common cry of native suitors, or persons applying to a ruler for redress, दोहाए literally “twice alas !” One often hears *dohāe khudāwand*, *dohāe Angres Bahddūr*, which is as much as to say “grant me justice,” or “listen to my complaint.” Others are विवि “fie !” चुप “hush !” चह, चोह “ah !” a cry of pain; चू चू disgust; हत तेरी, an expression with a suspicion of indelicacy about it, like too many of the native ejaculations, meaning “begone,” and at times with a menacing tone “how dare you ?” I suspect the word now spelt हत was originally हट from हटना “to go away,” “be stopped,” and तेरी the feminine genitive of तू “thou,” is explained by such filthy expressions as तेरी मा “thy mother.” Two men are quarrelling, and one says to the other “Ah, teri mā,” “oh thy mother.” The person addressed at once understands that some gross and filthy insult to his mother is intended, for indiscriminate foul abuse of each other’s female relations is a favourite weapon with the natives of India. Thus the innocent word चाका or चाका “brother-in-law,” has become the lowest term of abuse in these languages, the obscene imagination of the people immediately grasping the idea involved in this assumption of relationship.

Punjabi has mostly the same as Hindi. A very favourite

interjection of surprise with Panjabis, though it is also used by the other languages, is ਵਾਹ, and doubled ਵਾਹ ਵਾਹ. The simple-minded Panjabi says “wāh! wāh!” to every new thing he sees, and this favourite exclamation helps to form the once terrible war-cry of the fighting Sikhs, “*wāh wāh! fatih guru ji!*”

All the other languages have these common interjections, several of which are also Persian or Arabic more or less corrupted. Thus the Persian شاد باش *shād bāsh*, “be joyful!” is used everywhere as a term of encouragement, “well done!” and is used to stimulate workers to increased efforts, to express approbation, or to kindle flagging courage. It appears mostly without the *ā*, as *shabbash*, *shabdshe*, *sabds*, according to the language in which it is used.

A few special remarks are due to a very widespread word which is claimed by the Non-Aryan writers, ਘਰੇ, ਘਰੇ or ਰੇ. This is used to call inferiors, to rebuke impertinence, in scolding or quarrelling, and in most languages takes also a feminine form ਘਰੀ, ਰੀ, ਰੀ. Dr. Caldwell shows¹ that this word is also in use in the Dravidian group, and is there understood to mean “O slave!” Hemachandra, however (ii, 201), knows it as used in addressing (*sambhāshane*), and in dalliance (*ratikalahe*). For reproach (*kshepe*) he prescribes ਹਰੇ. I do not dispute the Non-Aryan origin of this word, but it must have found its way into Aryan speech at a very early date, and has there, to a great extent, lost its sense of rebuke, for it is often used merely to call attention, and in friendly condescension to an inferior, and there has sprung up beside it a form ਘਰੇ, used also in the same tone. The interchange of ਰ and ਰ need cause no difficulty, being, especially in early writers, extremely common. There does not appear to be any Sanskrit origin for this word, and the fact that in the

¹ Dravidian Comparative Grammar, p. 440 (first edition).

Dravidian group it can be traced to a definite meaning, is one which carries great weight.

In O. and B. **ते** is only used in calling males; when addressing females, O. uses **खो**, and B. **गो**. Thus O. आस खो, मा बजारक लिला “Come along, mother, let us go to the bazar;” B. लिले दखे धनी गुण गो लगनि “The lady entreats, ‘hear me, oh my mother’” (Bhārat, Vid.-S. 338). **खो**, **खोखो** are also used in B. in contempt or reproof. Both these words seem to be fragments of **खोगो**, from Skr. खोक in the sense of “person,” the word **खोग** or **खोगार्द** being used to indicate the women of the speaker’s family, and especially his wife, whom it is not considered proper to speak of directly.

§ 85. It is necessary to revert to the subject of postpositions, although they were partially discussed in Vol. II. p. 295, because in that place they were regarded in only one of their two aspects, namely, as factors in the declensional system. Here they must be looked at as parts of speech, corresponding to prepositions in the western Aryan languages.

In Hindi, in addition to the postpositions mentioned in Vol. II., may be cited as very common the following, some of which are also used as adverbs. Thus **बाहिर** “without” (Skr. बहिर्) is used as a postposition with the genitive case, as **घर के बाहिर** “outside the house,” or even without the genitive sign, as **द्वार बाहिर** “outside the door.” So also **पार** “across,” “on the other side of,” is very commonly used with the direct form of the noun in the phrase **नदी पार** “across the river,” “on the other side of the river.” So also **समेत** “with,” “accompanied by,” as **सूर सामंत समेत** “accompanied by his peers and paladins,” the meaning of the postposition from **सम् + आ + इ** requires this construction.

बीच “in,” “in the middle of,” **सिरे** “at the end of” (Skr. शिरस्), **बले** “near to,” “at the house of” (Skr. बर्षी), **संग** “with,” **हाथ** “by means of,” **हो** “at,” “at the house of”

(Skr. स्त्राने),¹ are also colloquially common, both with and without the sign of the genitive, but more frequently with it.

Punjabi has **ਕੋਨੂ** “near,” literally, “in the bosom of,” **ਕੋਨੂਂ** “from the side of,” **ਵਿਚ** “in,” which is the regular sign of the locative, **ਪਾਰ** “on the other side,” and **ਪਾਰ ਵਾਰ** “on both sides” (of a river, valley, etc.), as well as the Hindi words given above.

The postpositions in Sindhi are more numerous, and are divided, more clearly than in the other languages, into two classes, those which are added direct to the oblique form of the noun, and those which are added to the genitive. Of the first class are **ਭਰ** or **ਭਰਿ** “on,” “leaning on” (Skr. भर), where in H. **ਭਰ** rather means “full,” as **ਕੋਸ ਭਰ** “a full *kos*;” **ਤੋਹਿ** and **ਤੋਹਿ** “up to,” which Trumpp regards as an emphatic locative from **ਤੋਹੁ** “end;” **ਜਾਂ, ਜਿਚ, ਜੀਚ, ਜਿਏ**, “like” (Skr. यथा); **ਚੂਂ, ਚੂਹਾ, ਚੇ** “towards,” with an ablative form **ਚੁਹਾ** “from the direction of” (perhaps from Skr. दिश्); **ਰੇ, ਰਿਚ,** “without” (Skr. चृते); **ਸਾਂ, ਸਾਣੁ, ਸੇ, ਸੇਣੁ** “with” (Skr. सम; cf. B. समे).

S. **ਸੂਧਾ** “along with,” H. **ਸੂਧਾ** and **ਸੂਧਾ** “with,” O. **सुधा** or **सञ्जु सुधा** “together with,” “all taken together,” from Skr. सार्वम्, according to Trumpp and others, but the O. usage seems to refer rather to Skr. **सुह**, in the sense of **संसुह** “completed.”

S. **ਸੀਚਾ** “up to,” “till” (Skr. सीमा), P. **ਸੀਂ** and **ਸੀਂਡ**, appears occasionally to be used as a postposition, and one or two others of less importance complete the list.

¹ Platts (Grammar, p. 195), from whom I take this list, is the first writer to give the real origin and meaning of this word, which I, in common with most of my countrymen, had hitherto confounded with *yahān* “here.” There was no need for Platts to be so very dogmatic and arrogant about this and one or two similar small discoveries. He should try to bear the weight of his stupendous erudition more meekly. We may be thankful, however, to him for condescending to make a few mistakes occasionally, to bring himself down to our level. Such are the remarkable bit of philology in note 1, page 164, and his remarks on the intransitive in notes to pp. 171, 174. He who undertakes to correct others, should be quite sure he is right himself first.

Of the second class are बाध्यो, बाध्यू, बाध्यों “without,” P. बाध्य, बाध्यो *id.* This rather means “owing to the absence of,” as in the passage quoted by Trumpp, ताज चुरिह भावा चेलह देखण बाध्यों दोस चे “Then they were considered by the hero as thorns *in the absence of* his friend.” It is probably connected with Skr. वैध् in the sense of being bound or impeded. विना “without” (Skr. विना), is also common in H. P. B. and O. In M. विना, and G. विना and वना (*wind, wand*).

S. चार् and चर् “for the sake of,” correspond to H. P. लिये, and are used like it, either with or without the genitive particle; but in S. the meaning is the same in both cases, while in H. it differs; thus चस लिये “for that reason,” but चस ले लिये “for the sake of him.”

While in the other languages the postpositions, when not used as case-signs, are almost invariably joined to the genitive with the masculine oblique case-sign, in Sindhi they may take the ablative or accusative. Thus आदो “in front,” may take the accusative. It is probably like O. आदी “in the first place,” or with a negative आदी न “not at all,” “at no time;” thus आदी सेठि गवा नहि literally “to begin with, he did not go there,” that is to say, “he never went there at all,” locative of Skr. आदि “beginning.”

चंदरि “within,” Skr. चतर्, but more probably from Persian ^{نَدَرِ} آندو “near to,” धारी “apart, without,” चारे “for the sake of,” contracted from चारणे; मधे “upon,” loc. of मधो “head,” चाचे “like to,” वेष्टो “near to,” are also used in the same way.

In Marathi, besides the postpositions which are exclusively employed in forming cases, there are some which are added direct to the oblique form of the noun, and others which require the genitive case-sign.

Of the former kind are चर् “on” (Skr. उपरि), which is generally written as one word with the noun, as चराचर् “on

the house," उच्चावर "till to-morrow." A longer form is उच्चता, which is declined as an adjective, generally meaning "up." Others are बाहर "out," आत "in," करे "at," करूँ "by means of," बाचूल "without," विषयी "about," "concerning," literally "in the matter (of)," मध्ये "behind," "formerly," पुढे "before," "in future," खाली "under."

There is nothing specially worthy of note in the remaining languages which do not vary from Hindi very widely, either in the words they use, or in the manner of using them.

§ 86. The survey of the seven languages is here ended; the thinness of matter and illustration, in some respects, is due to the want of material, the difficulty of procuring books, and the absence of persons who might be consulted. Others, who enjoy greater advantages in these respects, will, in future times, supplement and supersede much that is defective and erroneous in this outline. Amru'lkais sings—

وَمَا الْمَرْءُ مَا دَامَتْ حُشَاشَةُ نَفْسِهِ
يُمَدِّرِكُ أَطْرَافَ الْمُطْهُوبِ وَلَا إِلَيْ

I N D E X.

The Roman numeral indicates the volume, and the Arabic numeral the page. Only those words are here given which form the subject of some discussion, or illustrate some rule. A hyphen before a word indicates that it is a termination.

NOTE.—When the *anuswâra* precedes a strong consonant, it is not the nasal breathing, but the nasal letter of the varga of that consonant, and is therefore the first element in a mixed nexus. It must be looked for at the end of each varga.

A

-aīp, ii. 167
aūpā, i. 193
agīn, ii. 311
aṇvalā, i. 254; ii. 29
aṇs, aṇsu (aṇça), ii. 174
aṇsū, aṇeūn (açru), i. 357; ii.
193
-aṇhi, ii. 223
aṇhri, i. 134
-ak, ii. 29, 111
aka, ii. 345
akad, ii. 102
akadait, iō.
akatar, ii. 346
akatē, iō.
akarā, i. 260

akavka, ii. 345
akkh, i. 309; ii. 173
akshi, iō.
akhi, iō.
agaru, agare, ii. 296
agaro, iō. ii. 101
agalā, iō.
agāü, ii. 296
agiār, i. 260; ii. 134
agio, ii. 296
agun, i. 172
agunis, ii. 136
agūniko, ii. 115
agg, aggi, agi (agni), i. 300; ii.
52, 218
aggāü, aggādu, ii. 297
agra, ii. 288, 296

aglâ, ii. 101
 ank, ii. 120
 ankaqâ, *ib.*
 ankâ, iii. 68
 ankûr, ii. 232
 ankhaqâ, ii. 120
 ankhi, ii. 173
 ang, ii. 121
 angana, ii. 17
 angâra, i. 129 ; ii. 289
 angiyâ, ii. 121
 angurijapu, iii. 71
 anguli, i. 134
 anglalutno, ii. 288
 acharaj, i. 186, 349
 acharat, *ib.*
 acho, achchho, achchhâ, ii. 12
 \checkmark achh, achchh (as), iii. 180
 achhâni, ii. 80
 achchhario, achchhero, ii. 286
 achhi, iii. 185
 aju, ajj, ajja, i. 327
 anjali, i. 252
 anjhu, i. 357
 -at, ii. 67
 atâk, ii. 31, 51
 atkâ, *ib.*
 atâ, atârî, ii. 120
 atkâ, ii. 68
 atkânâ, ii. 31
 atkelo, atkelo, ii. 96
 at h |, i. 315 ; ii. 183
 at h |i (asthi), i. 317
 at h |ârah, ii. 134
 at h |avanûk, ii. 44
 at h |â, at h |âs, i. 253
 at h |avan, ii. 141
 adanâ, adanen, ii. 20
 adat, adatya, ii. 53, 88
 adavanûk, ii. 44
 adahaq, ii. 134
 adiyel, ii. 96
 adî, adich, ii. 144
 adhat (a \checkmark hat), ii. 53
 adhail, ii. 96
 adhât (a \checkmark hât), ii. 144
 adhâr, ii. 134
 -an, ii. 166
 andâ, anden (an \checkmark a), ii. 8
 andadâ, ii. 120
 -at, iii. 123
 atasi, i. 130, 179
 -atu, ii. 63
 adhasta, ii. 298
 adhu, adhe, ii. 12
 addhâ, ii. 12
 -an, ii. 165
 -ana, ii. 15
 ani (anya), i. 341
 antar, antarûn (antra), ii. 174
 -ando, iii. 123
 andhakâra, andherâ, i. 299
 andhâ, andhalâ, ii. 12
 andhâpanu, ii. 73
 -anh, ii. 206
 annhâ, ii. 12
 annherâ, ii. 299
 apachchhar (apsaras), i. 309
 apûpa, i. 179
 apnâ, ii. 329
 ab, ii. 336
 abhyantare, i. 182
 abhra, ii. 21
 amangala, i. 252
 amaro (-re, -ri), ii. 345
 ame, ii. 307
 amen, ii. 302, 308
 amo, *ib.*
 amb, ambâ, ambu, i. 342 ; ii. 21
 ambavaq, ii. 127
 ambiyâ, ii. 21
 ambhe, i. 262

amhe, amhaṇ, etc. (forms of 1 pers. pron. pl.), ii. 302
 -amhi, ii. 223
 -aya, i. 140, 204
 -ar (genitive), ii. 276, 280
 aranya, i. 179
 arattī, arattutno, ii. 288
 arahaṭ, arāṭu (araghatta), i. 266
 archi, i. 318
 arpa, i. 341
 ardhā, ii. 12
 aliam (alika), i. 149
 alsi, i. 130
 ava, i. 178, 204
 avaka, ii. 345
 avasthāna, i. 178
 avalambana, i. 252
 avaçyāya, i. 356
 avaļo, ii. 73
 avīn, ii. 311
 avījanō, iii. 72
 avgo, avgutno, ii. 288
 açl (açiti), ii. 137
 ashṭau, i. 315; ii. 133
 ashṭādaça, ii. 134
 √as, iii. 171
 asā, ii. 302
 asādā, ii. 313
 asī, ii. 137
 asīn, ii. 302
 ase (as), iii. 184
 asmān, ii. 17
 asthi, i. 317
 -ahan, ii. 220
 ahaī, ahahi, iii. 173
 -ahi, ii. 221
 ahīn, ii. 311
 ahīr, i. 268
 -ahun, ii. 220
 ahvān, ii. 311

Â
 â, ii. 318, 336
 √â, âls, âs, iii. 45
 âīn, ii. 205
 -âīn, âīnt, ii. 80, 169
 -âīn, ii. 166
 âisâ, i. 158
 -âit, ii. 104
 âlâ, âolâ, ii. 29
 ân, ii. 302
 ânīn, ii. 311
 ânūn, ii. 302
 ânōn, ii. 113
 ânv, i. 254; ii. 173
 ânvalâ, i. 254; ii. 29
 ânviro, i. 254
 âneū, i. 357
 âghīn, ii. 336
 âku, i. 310
 âkhađu, i. 259
 âkhu, i. 310
 âg, âgun, âgi, (agni), i. 300; ii. 52, 191, 207, 209, 218
 âgal, âgali, ii. 101
 âgâ, i. 142
 âgîâ, âgyâ (âjñâ), i. 303; ii. 159, 195
 âgion, âgu, âge, i. 296
 ânk, iii. 68
 ânkh, i. 309; ii. 173
 ângan, ânganu, ii. 17
 âchhe, i. 215, 218; iii. 185
 âj, âji, i. 327
 âjikâra, ii. 279
 ânch, i. 318
 ânju, i. 357
 -ât, ii. 65, 67
 ât (ashṭau), ii. 133
 âtalo, ii. 336
 ât̄h (ashṭau), i. 315; ii. 133

āthāls, i. 253
 āthara, ii. 134
 āthun, ii. 247
 -ātho, ii. 114
 ādāl, ii. 144
 ādāt, ādāt (ārhat), ii. 53
 ān, ān (√ānī) iii. 44
 ānīko, ii. 115
 āndā, ii. 8
 -āti, ii. 105
 ātman, i. 330; ii. 76, 328
 ādriç, i. 158
 ādhā, ii. 12
 -ān, ii. 69
 āno, ii. 8
 ānt, ii. 110
 āntachā, √b.
 -āndo, iii. 123
 āndhaļo, ii. 12, 73
 √āp, app, iii. 41
 āp, āpan, āpanā (ātman), i. 330; ii. 328
 āpalā, ii. 330
 āpas, ii. 330, 348
 āpelo (āpiqa), i. 156, 196
 ābh, ii. 21
 ām, i. 342; ii. 219
 -āmanī, ii. 70
 āmarā, i. 54; ii. 302
 āmi, ii. 54; ii. 302
 -āni, ii. 77
 āmba, āmbo, i. 342; ii. 21
 āmbaṭān, ii. 127
 āmhā, āmhī, ii. 302, 308
 āyā, iii. 16
 -ār, -ārā, -āru, ii. 94
 -āl, -ālu, ii. 90, 94
 -ālā, iii. 142
 ālaya, i. 182; ii. 10, 93, 98
 āv, iii. 44
 -āv, ii. 63

-āvat, ii. 69
 āvatto, i. 334
 -āvan, ii. 69
 -āvo, ii. 336
 āçt, ii. 137
 āçharya, i. 136, 344; ii. 286
 āshādha, i. 259
 āsarā, āsira (āçraya), i. 182, 357; ii. 10.
 -āhat, ii. 65
 -āhi, ii. 213
 -āhin, āhun, ii. 220
 āhe (√as), iii. 172
 āhed, āher, i. 266
 -āho, ii. 213
 -āl, -ālu, ii. 90
 ālokh, ii. 104

I

i, ih, ii. 317, 319, 329, 336
 -ia, -io, iii. 138
 īb, iii. 262
 ik, ikk, ii. 131
 -ika, ii. 83, 34, 111, 156
 īkađe, ii. 146
 -ikā, ii. 164
 ikāhat, ii. 141
 ikshu, i. 135, 218, 310
 igāraha, ii. 134
 igyārahvān, ii. 248
 ingālo, (angāra), i. 129, 250
 ingiañno (ingitajña), 302
 īnam, i. 156
 īpāñnam, ii. 335
 -iño, ii. 114
 it, itai, iii. 260
 -ita, ii. 102
 iti, i. 180, 196
 itthe, ii. 336, 346

itthî, itthikâ (strî), i. 363
 itnâ, ii. 336
 idhar, ii. 336
 -in, -im, ii. 153, 164
 -ini, ii. 84
 imî, iii. 262
 imli, i. 134
 -iya, ii. 84, 88, 156
 iyânâm, i. 186
 -iru, ii. 113
 -il, ii. 94, 95
 -ila, -ilâ, iii. 134
 ilst, i. 180
 iva, i. 180

†

î, ii. 317, 336
 -î, ii. 83
 -io, ii. 83, 89
 -în, ii. 223
 îna, ii. 336; iii. 264
 îkh, i. 310
 -în, ii. 170, 231
 -îno, ii. 114
 -îndo, iii. 123
 -îya, ii. 84, 85, 156
 -îro, ii. 97
 -îl, -ilâ, -ilo, ii. 95, 97, 98
 îsarâ (îçvara), i. 358
 -îhi, ii. 215, 218
 îl, ii. 98

U

u, ii. 318, 336
 -ua, -uâ, ii. 39
 uajjhâao, i. 328
 -uka, ii. 35, 112
 ukhañdijanu, iii. 71

ug, ugg, ugav (✓udgam), i. 294;
 iii. 39
 ugâr (udgâra), i. 179
 ugâl, ugâlhâ, iâ.
 uchakkâ, ii. 72
 uchât, uchchât, ii. 79
 uchân, ii. 80
 uchchâ, ii. 13
 uchchhû (ikshu), i. 135, 146,
 218, 310
 ujâdnâ, ujâdû, ii. 36
 uncha, ii. 13
 unchat, ii. 122
 unchât, ii. 79
 uñh (✓utthâ) i. 294; iii. 40, 83
 uñhu, ii. 87, 92
 uñ (uñ, ✓uññi), uññi, iii. 44
 uñako, ii. 33
 uñâu, ii. 41, 43
 uñâk, iâ.
 uñân, ii. 81
 unñh, ii. 134
 unñâ, ii. 81
 utar (✓uttâ), iii. 54
 utârnâ, utârû, ii. 36
 uti, ii. 336
 -uti, ii. 108
 utthe, i. 314; ii. 336, 346
 utthop, ii. 346
 utnâ, ii. 336
 utsava, i. 317
 utsuka, iâ.
 uda, ii. 21
 udumbara, i. 133, 180
 udgâra, i. 139
 udra, ii. 21
 udvoñhâ, i. 245, 271
 udhar, ii. 336
 udhâlû, ii. 37
 un, i. 343; ii. 48
 unâiç, unis, ii. 134

unâñ, unhâñ, ii. 318
 unâlâ, ii. 93
 uni, ii. 319
 ungali, i. 134
 undîr, ii. 231
 unho, i. 347
 upa, i. 200
 upajjhâyo (upâdhyâya), i. 328
 upano, iii. 141
 upari, ii. 298
 upavîshtha, i. 179; iii. 38
 uppalam, i. 284
 ubâlnâ, ubârañu (ujjvâlana), i. 294
 ubîdako, ii. 83
 ubhârnâ (udbhârañu), i. 294
 umrâü, ii. 152
 umhal, i. 347
 urlâ, ii. 344
 urân, ii. 207, 219
 -ul, -ûl, ii. 99, 100
 ulka, i. 180
 ulko, ii. 33
 uvavajjhîhiti (vupapad), iii. 20
 us, ii. 318
 ushun, i. 172
 ushma, i. 172, 347
 uh, uhai, ii. 318, 336
 uhaño, ii. 336

U'

û, ii. 318, 339
 ûpa, ii. 336
 ûkh, i. 135, 218, 310
 ûngh, ii. 82, 92
 ûnghâñ, ûnghâsâ, ii. 82
 ûnghâlu, ii. 92
 ûchâñi, ii. 80
 ûcho, i. 82

ûnchâ, ii. 13, 79
 ûnchâl, ii. 79
 -ûniko, ii. 115
 -ûno, ii. 114, 115
 -ûndo, ii. 81
 ût, ii. 21
 -ût, ii. 108
 ûd, ii. 21
 ûn, i. 343; ii. 48
 ûnavinçati, ii. 134
 ûnh, i. 347
 ûpar, ii. 298
 ûrnâ, i. 343
 ûs, i. 218, 310
 -ûhi, ii. 215

R.I

riksa, i. 159, 218, 310; ii. 14
 ritu, i. 159
 vridh, ii. 53
 riddha, i. 159
 rishabha, i. 159
 rishi, i. 160

E

-e, ii. 262
 e, ii. 317, 336
 eâraha, i. 260, 243; ii. 134
 -en, ii. 262, 271
 eka, ek, eku, ekk, i. 141, 156;
 ii. 130, 245
 eka- (in comp.), i. 253, 259, 288;
 ii. 134, 141
 ekottara, ii. 142
 ekhana, ii. 336
 ekhâne, i. 82
 egye (âge), i. 142; ii. 296

etalo, ii. 336
 eṭhā, *ib.*
 eḍ, eḍi, i. 134
 eḍe, eḍo, ii. 336
 -en, ii. 169
 eta, ii. 336
 etiro, ete, *ib.*
 -eto, ii. 103
 ethākāra, ii. 280
 em, eman, emanta, ii. 336
 -er, ii. 276, 279
 erāṇḍa, i. 180
 -erā, -ero, ii. 98
 -erā, ii. 199
 -el, -elā, -elu, ii. 95, 97, 98
 -elo, iii. 134
 evado, ii. 336
 eve, evo, *ib.*
 esu, -esuṇ, ii. 219
 eh, eṭhā, eṭhāṇ, ii. 317
 -ehi, -ehiṇ, ii. 219
 eṭhāṇ, ii. 336

AI

ai, i. 185
 ainqi, ii. 137
 aiḍaṇ, ii. 336
 aiḍā, ii. 336
 -ait, ii. 69
 -aitā, *ib.*
 -aito, ii. 103
 -ail, ii. 95, 167
 aisi, ii. 336

O

o, ii. 318, 336
 -on (ord.), ii. 143

-on (pl.), ii. 218, 243
 -on (loc.), ii. 236, 346
 oka, ii. 345
 -oko, ii. 112
 okovka, ii. 345
 okhāne, ii. 336
 organis, ii. 134
 ogāl, i. 293
 ojhā, i. 328
 onjal, i. 252
 oṭh, onṭh (oshṭha), ii. 7
 oṭhāru, ii. 92
 oṭhi, ii. 87
 oḍe, oḍo, ii. 336
 opav, onāv, opā (avānam), iii. 57
 onḍā, ii. 81
 otiro, ii. 336
 -ott, ii. 108
 odava, ii. 345
 ovoka, *ib.*
 os, i. 356
 oshṭha, i. 317; ii. 7
 ohi, ii. 204

AU

-aut, ii. 69, 106
 -autā, auti, *ib.*
 -aun, -aunā, ii. 69
 aur, ii. 341; iii. 270
 aushadha, i. 183, 252
 aushtṛika, ii. 87

K

ka, ii. 344
 -ka, ii. 26
 kāṇval, i. 255; ii. 23
 kāṇh, ii. 253
 kāṇhaiyā, kāṇho, i. 163

kañhin, kanni, ii. 323, 326
 kakađi, i. 130, 133, 318; ii. 35
 kakado, i. 318
 kakkho, ii. 7
 kaksha, ii. 7, 87, 257
 kakhana, ii. 338
 kankan, i. 199, 296
 kankar, i. 130; ii. 95
 kankarilâ, ii. 95
 kangañ, i. 296
 kachak, ii. 31, 88
 kachanen, ii. 68
 kachât, ii. 68, 89
 kachiandh, ii. 126
 kachim, i. 273
 kachchh, ii. 7
 kachchhapa, i. 153, 273
 kachhû, ii. 328
 kañâ, i. 341
 kanjho, i. 356
 kat, kat (\sqrt{krit}), i. 333; ii. 13;
 iii. 59
 kat, i. 145
 katâit, ii. 105
 katâñ, *ib.*
 katâha, i. 199
 kathan ($kathiña$), i. 145, 155; ii.
 13, 82
 kathanâç, ii. 82
 kad, ii. 93
 kađak, kađkâ, ii. 31, 33, 43
 kađakad, ii. 104
 kađakhâ, kađkhait, ii. 103
 kađâhi, i. 199
 kađihin, ii. 338
 kađil, ii. 98
 kađh, kađh (\sqrt{kriah}), i. 353;
 iii. 57
 kañ, ii. 324
 kanik, ii. 231
 kaniç, *ib.*

kanjaka, i. 297; ii. 29, 93
 kanthâlâ, ii. 89
 kanthi, i. 270
 kanđâ, kanđiâlâ, i. 297; ii. 29, 93
 kapno, i. 343; ii. 7
 kata, ii. 338
 kataran, i. 334
 katî, i. 334
 kath, i. 267; iii. 37
 kad, ii. 338
 kadala, ii. 345
 kadali, i. 142
 kaniâ (kanyâ), i. 341
 kanu, i. 343; ii. 7
 kankapo, kangan, i. 199
 kankâla, kangâl, i. 198
 kanđhi, i. 270
 kandhâ, i. 297; ii. 9, 109
 kann, i. 343; ii. 7
 kannh, i. 300
 kanhañen, ii. 60
 kanhavâlû, *ib.*
 kapađâ (kaprâ), i. 199, 318
 kapađiândh, ii. 126
 kaparda, i. 158, 209
 kapâta, i. 200
 kapâs, kapâh, etc., i. 259, 318
 kapithâ, i. 273
 kapûra, i. 318
 kab, ii. 338; iii. 257
 kabarâ, kaburâ, etc., i. 130, 319
 kamala, i. 255
 kamâû, ii. 41
 kamîn, ii. 167
 kamp, kâmp, etc. (\sqrt{kamp}), i. 279;
 iii. 34
 kambalâ, kammal, etc., ii. 23
 kaya, ii. 344
 kar (\sqrt{kri}), i. 98, 160, 181; ii.
 17, 19, 38, 162, 179, 285; iii.
 11, 16, 18, 23, 41, 72, 75, 77

kar, karâ (genitive), ii. 277, 279, 287
 kara (hand), ii. 11
 karapanen, ii. 67
 karâi, i. 199
 kariâ, i. 247
 kariândh, ii. 126
 kariso, i. 150
 karodhî (krodhin), ii. 167
 karoh (kroça), i. 259
 karkaṭikâ, i. 133; ii. 35
 karjât, ii. 168
 karpa, i. 343; ii. 7
 kartana, i. 333
 kardama, i. 334; ii. 26
 karpaṭa, i. 199, 318
 karpaṭân, ii. 127
 karpâs, i. 259, 318
 karsh (✓kṛish), i. 322, 353; iii. 57
 kal (kalyam), i. 350; iii. 264
 kavaḍi, i. 200
 kavala, ii. 24
 kavâ, ii. 344
 kavi, ii. 191
 kaçâ, ii. 325
 kaçmala, i. 348
 kaçmîra, i. 348
 kashta, ii. 90, 93
 kas, kasailâ, ii. 96
 kas (pron.), ii. 344
 kasak, ii. 31
 kasañen, ii. 20
 kasata, kastâlâ, ii. 93
 kasâ, ii. 338
 kâsâ, kasu, i. 149
 kah, kahnâ, etc. (✓kath), i. 267; iii. 37
 kahâ, ii. 324
 kahâp, i. 355; ii. 338
 kahâr, i. 299; ii. 127
 kahin, ii. 323
 kahun, ii. 253
 kalâ, i. 244; ii. 13
 kales, i. 171
 kâ, ii. 276
 kâlîth, ii. 167
 kâphâp, ii. 338
 kâphîn, ii. 328
 kâka, kâg, i. 198
 kâkâ, i. 210
 kâkh, kânkâh, ii. 7, 257
 kânkâda, i. 318
 kâchhe, i. 218; ii. 257, 258
 kâj (kâcha), i. 199
 kâj (kârya), i. 349
 kâñchana, ii. 17
 kât, kâtnâ (✓kṛit), i. 333; ii. 20, 36; iii. 59
 kâtû, ii. 36
 kâñhnâ (✓kṛish), i. 353, 354; ii. 20, 32, 41; iii. 57
 kâñhâ, ii. 13
 kâñtâ, i. 297; ii. 29
 kâñtil, ii. 98
 kâtar, i. 334
 kâduâ, kâdo (kardama), i. 334; ii. 26
 kân, ii. 7
 kâñâ, ii. 13
 kâñkuñi, i. 133
 kângu, i. 198
 kândh, kândhâ (ekandha), i. 297, 300; ii. 9
 kâñh (kṛishna), i. 163, 347
 kâpaḍ, i. 199, 318
 kâpûr, i. 318
 kâpûs, i. 169, 318
 kâbar, kabarâ, i. 130, 146, 319
 kâbalo, kâmbalâ, ii. 23, 89
 kâm (karma), i. 152, 345; ii. 41
 kâma (beam), ii. 195
 kâya, ii. 324

-kâr, ii. 126
 kâr, ii. 279, 284
 kâraphan, i. 260
 kâraj, kârju (kârya), i. 171, 249,
 349
 kâriso, ii. 325
 kârtigar, ii. 167
 kâro, i. 247
 kârtika, i. 334
 kârshâpana, i. 355
 kâl, kâli, kâlh (kalyam), i. 350
 kâlâ, i. 244, 247; ii. 13
 kâlikâr, ii. 279
 kâvadâ, ii. 89
 kâvanjâ, i. 105
 kâqmîra, i. 348
 kâshâ, i. 315; ii. 7
 kâsis, i. 149
 kâh, ii. 324
 kâhâ, kâhâñ, ii. 323, 326
 kâhâdavuñ, i. 353
 kâhâñ, i. 355
 kâhâr, kâhâri, ii. 327
 kâhâvana, i. 355
 kâlâ, i. 244; ii. 13
 ki, ii. 324
 kiâ, iâ.
 kinon, i. 257
 kikađe, ii. 338
 kikkur, iâ.
 kichhi, kichhu, ii. 328
 kitâ, i. 145
 kiđâ, kiđo, i. 199
 kitakâ, ii. 332, 338
 kitaro, ii. 331, 338
 kitek, ii. 333
 kitthe, ii. 338
 kitnâ, ii. 331, 338
 kiddhau, iii. 144
 kidhar, ii. 338
 kin, kinh, ii. 323, 326
 kiyau, iii. 144
 kiran, i. 130; ii. 17
 kiles, i. 171; ii. 7
 killâ, i. 150
 kis, ii. 326
 kisân, i. 160
 kise, ii. 324, 326
 kisû, ii. 328
 kihâđi, ii. 331, 338
 kihâ, iâ.
 kihî, ii. 323
 ki (gen.), ii. 276
 ki (pron.), ii. 323, 324, 326
 kid, kiđo, i. 199
 kidriča, i. 156; ii. 323
 kinau, iii. 144
 kunvar (kumâra), i. 255
 kukkur, ii. 184, 200
 kukh (kukshi), i. 218
 kuchchho (kukshi), i. 310; ii. 218
 kuchh, ii. 328
 kunchi, kunjî, i. 199; ii. 35
 kunjađâ, ii. 165
 kuđam, i. 146
 kutâđi, i. 273
 kuđtîni, i. 146; ii. 170
 kuđil, ii. 98
 kuđhârâ, i. 270, 273
 kuđaňu, i. 334
 kuđi, kuđh, i. 316
 kuđie, ii. 138
 kuđq, kuđâlâ, ii. 93
 kuđala, ii. 24
 kuđho, iii. 338
 kudaňen kuddavuñ (v/kurd), i.
 150, 334
 kuddâl, i. 157
 kubađâ, i. 286
 kubiro, i. 130
 kubo, etc. (kubja), i. 285, 286
 kumâd, ii. 163

kumb̄, kuṇb̄, etc., ii. 87, 165, 170
 kumhār, etc. (kumbhakāra), i. 144, 298, 346; ii. 126, 165
 kurūl, ii. 100
 kula, i. 155, 244, 247
 kulathā, ii. 164
 kulli, kurlī, ii. 24
 kuhārī, kuhārā, etc., i. 270
 kushṭha, i. 157; ii. 85, 167
 kusanū, kuhann, iii. 51
 kusāthī, ii. 167
 kuhuḍī, ii. 167
 kuļa, i. 244
 kūān, i. 203
 kūnī, ii. 35
 kūdnā (✓kurd), i. 150, 334
 kūpa, i. 150, 203
 kūs, ii. 218
 kripā, ii. 90
 kripālū, iō.
 krishaka, i. 160
 krishna, i. 163
 ke, ii. 323, 326, 338
 -ke (gen. aff.), ii. 260, 276, 278
 kēl, ii. 326
 keuṇ, ii. 323, 328
 keuṇasi, ii. 326
 ketālo, ii. 331, 338
 kedā, kede, ii. 333, 334, 338
 ketā, kete, ii. 332, 338
 ketiro, ii. 338
 keḍo, iō.
 kebe, iō.
 kemana, iō.
 kemāne, ii. 323
 ker, kerā, etc. (gen. aff.), ii. 281, 284
 keriso, ii. 323
 keru, ii. 323, 338
 kelā, 142, 202; ii. 24
 kevaṭ (kaivarta), i. 157
 kevaḍo, ii. 334, 335
 kevaḍhā, iō.
 kevāre, ii. 338
 keviḍo, i. 202; ii. 24
 kevo, ii. 331
 keça, ii. 90
 keçarī, i. 259; ii. 85
 kesālū, ii. 90
 keha, ii. 327
 kehart, i. 259; ii. 85
 kehavun, (✓kath), i. 138, 243; iii. 41
 kehi, ii. 326
 kehvān, ii. 338
 kaiek, ii. 327, 333
 kaichhana, i. 85
 kaisā, i. 158; ii. 325, 331
 ko (objective aff.), i. 48; ii. 253
 ko (pron.), ii. 323, 326, 338
 koil (kokila), i. 187, 201; ii. 24
 koī, ii. 326
 koū, ii. 327
 konvalā (komala), i. 197, 253
 kokh, i. 157, 310
 koṭ, i. 315, 316
 koṭhā, koṭhī (koshṭha), i. 315
 koṭhā, koṭhen (adv.), ii. 338
 koḍhī (kushṭhin), i. 157, 316; ii. 85, 89
 kon, koṇī, konhī, ii. 323, 338
 koro, ii. 277
 kos, koh, kohu (kroça), i. 259; ii. 7
 kohu (pron.), ii. 33, 338
 koliyo, ii. 24
 kolī, ii. 169
 kaun, i. 48; ii. 253, 260
 kaudī, i. 158, 200, 333; ii. 164
 kaun, ii. 328, 338
 kaupasi, ii. 326
 kaun, ii. 322, 323

kaulâ, ii. 91
 kaulârû, *ib.*
 kyâ, ii. 324
 kyûn, ii. 338
 krl, iii. 64

KH

khanyo, iii. 138
 khaggo (khadga), i. 285
 khacharat, ii. 68
 khajanu, iii. 51
 khajûr, i. 319
 khat (khaṭvâ), ii. 48
 khatâ, khattâ, ii. 82
 khatâpan, ii. 72
 khatâs, ii. 82
 khatiândh, ii. 126
 khaḍaka, ii. 31, 33, 98
 khaḍag, i. 285, 299
 khaḍkhaḍat, ii. 68
 khaḍâ, iii. 60
 khaḍl, ii. 35
 khan, ii. 7
 khana, ii. 98
 khananu, iii. 50
 khanâ, i. 299
 khanânt, ii. 20
 khanil, khanerê, ii. 98
 khanâ, i. 299
 khanâ (khaḍga), i. 285; ii. 104,
 105
 khandâit, *ib.*
 khattri, ii. 88, 156
 khan, i. 130; ii. 7
 khani, khanu, i. 299
 khano, i. 285
 khandâ, i. 300, 306; ii. 9
 khapanu, ii. 43, 58
 khapanen, ii. 35

khapati, ii. 53
 khapâû, ii. 43
 khapi, khapyâ, ii. 35
 khama, i. 174, 310; ii. 159
 khambh, i. 313
 kharadyâ, ii. 35
 khaladâ, ii. 120
 khavalâ, ii. 89
 khavâ (khâd), iii. 68
 khavijano, *ib.*
 khaskhas, ii. 104
 khâ (khâd), i. 202, 204; ii. 36;
 iii. 40, 68
 khâü, ii. 36, 37
 khâñ, ii. 166
 khânyâin, *ib.*
 khânsnâ, i. 191
 khâj, khâjanen, ii. 191
 khât (khaṭvâ), i. 154; ii. 48
 khândâ, i. 285
 khâdho, iii. 140
 khânorâ, ii. 100
 khândâ, khânah, i. 273, 306; ii. 9
 khâr, i. 310
 khâl (below), ii. 98
 khâl (skin), ii. 120
 khâvavinen, iii. 77
 khich, iii. 64
 khichâu, khichâv, ii. 63
 khinj, iii. 64
 khina, i. 130; ii. 7
 khitri, ii. 88, 156
 khimâ, i. 130; ii. 159
 khilaunâ, ii. 70
 khilâû, ii. 41
 khillâ, ii. 36
 khisalâhat, ii. 65
 khisiyâhat, *ib.*
 khîr, i. 309
 khujalâhat, ii. 65
 khuḍako, ii. 33

khudhâ, khuddhiâ, ii. 159
 khusađâni, khusrâni, ii. 70
 khusađu, i. 322
 khuhu, khûhu, i. 150, 191, 203 ;
 ii. 202
 khuhambo, i. 191
 khe, ii. 253, 256
 khech, khench, iii. 64
 khetu, i. 310
 khed, khedavun, etc. (kahetra),
 i. 310, 338 ; ii. 37
 khet (kshetra), i. 218, 310, 338
 khetri, ii. 88
 khep (✓kship), i. 196
 khel, kheļ, i. 239, 240, 244 ;
 ii. 36
 khevnâ, i. 200
 khogîr, ii. 232
 khod, khod, khol, etc., ii. 20 ;
 iii. 62

G

gajak, ii. 32
 gajanu, gajjnâ (✓garj), i. 319
 gađho, iii. 138
 gađhilâ, ii. 95
 gađhri, i. 120
 gad, gadbad, etc., i. 336
 gadahu, ii. 164
 gadbađat, ii. 67, 68
 gadđh, iii. 59
 gadha, ii. 95
 gadhât, ii. 62
 gadhelâ, ii. 95
 -gan, ii. 200
 gandâsâ, ii. 82
 gandh (✓granth), iii. 59
 gadhâ, gadahâ, etc. (gardabha),
 i. 335

gantâit, ii. 105
 gandhalâ, ii. 101
 gabbh, gabhu, etc. (garbha), i.
 319 ; ii. 7
 gabbhin, gabhin, etc. (garbhîp!),
 i. 183, 319
 gambhir, i. 81, 150 ; ii. 13
 garanu, i. 247
 garabhu, ii. 7, 11
 garbhan, i. 183
 garbhî, i. 165
 galâv, gaļâu, ii. 63
 gavudno, ii. 288
 gah, gaňh (✓grah), iii. 42
 gahak, gahako, ii. 31, 38
 gaharâ, gahirâ, i. 81, 150 ; ii. 13
 gâu, ii. 26, 37
 gân, gâñv, etc. (grâma), i. 254 ;
 ii. 7, 26
 gâñvaden, ii. 118
 gânvi, ii. 88
 gâjanen, gâjnâ (✓garj), i. 319
 gânjâ, i. 297
 gâtu, i. 337
 gâđanu, gâđavun, etc., i. 336
 gâđâ, ii. 149
 gâđi, i. 336 ; ii. 149, 192
 gâđhâ, gâđho, ii. 13
 gând, i. 147, 227
 gât, i. 337
 gâđâmi, ii. 77
 gâđhâ, i. 335
 gân, i. 256
 gâñth, i. 267 ; iii. 59
 gâbh, i. 319 ; ii. 7
 gabbhin, i. 145, 183, 319 ; ii. 165
 gâbhûl, ii. 100
 gâm (grâma), ii. 7, 26
 gâmađun, ii. 119
 gâvun (✓gai), ii. 37
 gâhâ, i. 267

gijh, i. 160, 337; ii. 21	golâ, ii. 148
gidh, giddh, <i>ib.</i>	golârâ, ii. 94
ginnâ, i. 130	goll, ii. 203
gimh, gîm, i. 347	golo, i. 247
giyârân, i. 260	gosâin, i. 257; ii. 154
girâku, ii. 42	gosâvi, <i>ib.</i>
gihaṇu, ii. 19	goh, i. 267; ii. 48
gihu, i. 160	gohâl, i. 260
gid, gîdh, i. 160, 337; ii. 21	gohûn, i. 169, 267
guâr, ii. 167	gyâran, gyârah, ii. 134
guj, gujho, i. 359	grasth, i. 166
guḍko, ii. 33	grâsanen, i. 154
gunapanâ, ii. 73	grisati, i. 166
gudi, i. 240	grihastu, <i>ib.</i>
gunis, ii. 136	gwâlin, ii. 165
gunth (\sqrt{granth}), iii. 59	
guru, ii. 166	
-gul, -guli, ii. 200	GH
guasail, ii. 167	
guasain, ii. 168	ghatanu, iii. 71
guasü, ii. 42	ghatitâ, ii. 79
gûj, i. 359	ghaḍavun, ii. 43
gûth (\sqrt{granth}), iii. 59	ghaḍâ, ghaḍi, i. 199; ii. 91, 92
genh (\sqrt{grah}), iii. 42	ghaḍâü, ii. 43, 44
geru, i. 146	ghaḍiyâl, etc., ii. 91, 92, 94
geh, ii. 14	ghanaghuro, ii. 127
gehun, i. 81, 169, 267	ghaṇaghaṇât, ii. 68
go, i. 267; ii. 245	ghanâ, ii. 13
gochhâit, ii. 105	ghanerâ, ii. 98
gotâ, ii. 245	ghanṭâ, ii. 93
gotu, i. 337	ghamori, ii. 100
gotâhl, ii. 218	ghar (gyîha), i. 192; ii. 14, 95, 183, 191, 206, 280
gothu, ii. 110	gharachâ, ii. 110
god, godil, ii. 98	gharaṭu, ii. 64
gonḍas, ii. 82	gharelâ, ii. 95
gonḍâ, ii. 82, 90, 98	ghasavaṭ, ii. 67
got, i. 337	ghâ, ghâv (ghâta), i. 187, 202; ii. 100
gom, i. 267	ghâil, ghâyal, etc. ii. 100
gorâ, i. 158	
goro, ii. 247	
gol, i. 240, 244, 247	ghât, ii. 89

ghâñ, ghâñelâ, ii. 98
 ghâñtâdi, ii. 119
 ghâm, ii. 26, 99
 ghâmelâ, ii. 99
 ghâmoli, ii. 100
 ghâsanen, ii. 67; iii. 88
 ghisâv, ii. 63
 ghiü, ghî, etc. (ghrîta), i. 160; ii. 156, 157
 ghumnâ, etc. (ghûrn), i. 150, 344; ii. 64
 ghurnâ, etc., *ib.*
 ghul, ghol (ghûrn), ii. 20, 41, 65; iii. 56
 ghusail, ii. 96
 ghe, ghen (grah), iii. 42, 143, 220
 gho, ii. 48, 151
 ghođâ, ghořâ (ghoṭaka), i. 199; ii. 29, 89, 125, 149, 164, 185, 186
 ghomû, ii. 38
 ghorâro, ii. 60
 ghoro, ii. 30

CH

chaütho, i. 334
 chanar, i. 148; ii. 22
 chak, etc. (chakra), ii. 23
 chanchalâ, ii. 24
 chaṭak, ii. 32
 chaṭâi, i. 215
 chađ, chađh, ii. 43, 53, 64, 65, 69
 chatur, ii. 132
 chand, etc. (chandra), i. 297, 337, 338; ii. 21
 chandan, ii. 17
 chapkan, etc. (chap), i. 213
 chab, chabb (charv), i. 352; iii. 40

chabiç, i. 253
 chamak, ii. 32
 chamatkâra, ii. 33
 chamâr, i. 183, 346; ii. 126, 165
 chamârin, i. 183; ii. 165
 chamelo, ii. 97
 chamkâvat, etc., ii. 65
 chamrâ, i. 345; ii. 120
 charu, ii. 37
 charchâit, ii. 103
 charyâito, ii. 104
 chal, chall, etc. (chal), iii. 34, 78
 chalâvan, ii. 70
 chavañi, ii. 19
 chahupnâ, i. 276
 -châ, -chi, etc., ii. 276, 289
 châñ, i. 182
 châñvelo, ii. 97
 chângalepan, ii. 73
 châtuyâ, ii. 39
 chândino, ii. 114
 chând, i. 297, 337; ii. 21
 chândalo, ii. 119
 châp, châñp, etc., i. 211, 212
 châb, etc. (charv), i. 352; ii. 68; iii. 40
 châm (charman), i. 345, 346; ii. 61, 118
 châmâr, i. 346
 châmođâ, ii. 123
 châr, ii. 132, 245
 chârâni, ii. 20
 châron, ii. 245
 châlañen, etc. (chal), i. 155; ii. 51; iii. 34
 châlani, châluni, i. 133
 châlis, ii. 137
 châs, i. 210, 215
 chiđo, i. 336
 chiđh (sthâ), i. 230

chiqiyâ, ii. 159
 chito, ii. 29
 chitti, i. 310
 chindh, etc., ii. 118, 122
 chinh, chihan, etc. (chinha), i. 358 ; ii. 94
 chip, chiptâ, etc., i. 212
 chimkâtu, ii. 64
 chimtâ, etc., i. 212
 -chiyâ, ii. 289
 chirtâ, ii. 149
 chirpâ, *ib.*
 chishth ($\sqrt{ssthâ}$), i. 230 ; iii. 34
 chik, ii. 91
 chid, ii. 191
 chint, i. 336
 chitâ, ii. 29
 chiro, ii. 30
 chuk, iii. 224
 chukautî, ii. 108
 chutîlâ, ii. 95
 chuddo, ii. 161
 chunuk, ii. 44
 chunâ, etc., i. 344 ; ii. 9
 chunâvat, ii. 65
 chup, i. 212
 churâ, i. 343
 chuhanu, chûnâ, i. 321
 chûnâ, etc. (chûrnâ), i. 343, 344 ; ii. 9
 chûrâ, etc. (chûrqa), *ib.*
 chengarat, ii. 68
 chedâ, chelâ (cheṭa), i. 240 ; ii. 9, 40
 chepat, ii. 68, 123
 -cho, ii. 140, 276, 278
 chok, ii. 247
 chokh, i. 184
 chonch, chont, i. 134, 215, 297
 chotho, i. 144, 334
 chobâ (\sqrt{charv}), i. 352 ; iii. 40

chorani, ii. 166
 chorî, i. 158, 349 ; ii. 78
 chorâvan, ii. 73
 chorâpo, ii. 114, 115
 chorânnu, ii. 141
 chau (châr), ii. 129, 140
 chaunr, chaunrî, etc. (chamara), i. 148, 256 ; ii. 22
 chaukh, i. 184
 chaughe, ii. 245
 chaunk, ii. 31, 33, 96
 chauṭ, chauṭh, ii. 33, 144
 chauḍahâ, i. 334
 chauḍâ (chauṛâ), ii. 80
 chauthâ, i. 144
 chaudaha, etc. (chaturdaça), i. 144, 334 ; ii. 184
 chaudhari, ii. 166, 167
 chaubai (chaturvedî), ii. 87
 chaubis, i. 253
 chaur, chaurî, i. 148, 256 ; ii. 22
 chauranjâ, ii. 141
 chauvi, i. 253

CHH

chha, i. 261 ; ii. 132, 140, 246
 chhakaḍâ, i. 198
 chhatthâ, i. 261 ; ii. 143
 chhand, iii. 52
 chhattis, ii. 140
 chhattî, ii. 88, 156
 chhan, i. 130 ; ii. 7
 chhap, etc., i. 210, 211, 213
 chhappan, ii. 140
 chhabilâ, ii. 95
 chhabbis, i. 253
 chhamâ, i. 130 : ii. 159
 chhay, i. 261 ; ii. 132, 140
 chhaho, i. 261

<p>chhâ, i. 261; ii. 324 chhâpñû, ii. 141 chhâv, chhânh (chhâvâ), ii. 48 chhâphârâ, ii. 94 chhâq, iii. 52 chhâpâ, etc., i. 211, 212, 213 chhâpirû, ii. 112 chhâmu, ii. 299 chhâyelâ, ii. 95, 97 chhâr, i. 310 chhâliyâ, i. 261 chhâvadâ, i. chhâvo, i. chhijanu, iii. 50, 138 chhit, i. 196, 310 chhin, ii. 7, 283 chhinañu, iii. 50, 138 chhinnâl, i. 218 chhino, iii. 138 chhip, etc., ii. 211 chhipanjâ, ii. 141 chhipâv, ii. 64 chhipâvanî, ii. 69 chhibarâ, i. 213 chhimâ (khamâ), i. 130, 310; ii. 159 chhio, ii. 10 chhînt, i. 336 chhuâ, i. 261 chhuâ, ii. 43, 70; iii. 52 chhuâ, ii. 48 chhuâpâ, ii. 72 chhuto, iii. 138 chhuri, i. 218, 310; ii. 9 chhuhañu, etc., ii. 65; iii. 51 chhe (shash), i. 261 chhe (as), iii. 186 chhekâ, ii. 42 chhenchađâmi, ii. 77 chheđhnâ, i. 254 chhemî, ii. 85</p>	<p>chheliyâ, i. 261 chhell, i. 142 chhelemi, ii. 77 chhevân, i. 261 chho, ii. 151, 190 chhokadâ, i. 215, 261; ii. 72, 120, 163 chhokadâpunsâ, ii. 72 chhoṭâ, ii. 72 chhođ, iii. 52</p>
---	---

J

<p>jaü, i. 81 jakhana, ii. 337 jag, jagg, etc. (yajna), i. 303; ii. 15 jagañu, i. 81 jagâñu, iii. 78 jangal, i. 248 jangh, i. 81, 296; ii. 48 jañ, jajan, etc. (yajna), i. 303; ii. 15 jañmân, i. 197 jañâ, i. 196 jañipñ, i. 168 jañâû, ii. 41 jañâni, ii. 70 jañdho, ii. 161 jañnâ, ii. 41 jadyâ, ii. 35 jatan (yatna), i. 171; ii. 16 jatrâ (yâtrâ), ii. 159 jathaneñ, i. 146 jathâ, i. 147 jad, ii. 337 janam, i. 171; ii. 60 janeü, janõ, janyo (yajnopavita), i. 303 janpñâ, i. 198 jab, ii. 337 jamâl, i. 192</p>
--

jamu, jambu, i. 297, 298
 jaru (jala), i. 247
 jallâdanî, ii. 167
 javuṇ (yâ), i. 249; iii. 36, 213, 222
 jashpûr, i. 304
 jasâ, ii. 337
 jahâp, *ib.*
 jahin, ii. 321
 jaļânâ, etc. (yval), i. 244
 jaļakat, ii. 122
 jaļu, jaļo, ii. 151, 193
 jâ (yâ), i. 249; iii. 36, 213, 222
 jâpval, i. 255; ii. 193
 jânhâ, ii. 337
 jâg (yajna), i. 303; ii. 15
 jâganu, etc. (yâgri), ii. 36, 51; iii. 78
 jâgarûk, ii. 44
 jâgû, ii. 36
 jângî, i. 296; ii. 48
 jâchanûk, ii. 44
 jâchû, ii. 37
 jâto, i. 192
 jân, jân, etc. (yjnâ), i. 303; ii. 104; iii. 41
 jânto, ii. 104
 jât, ii. 52
 jâtrâ, ii. 159
 jâmâl, i. 192
 jâmâuo, i. 159
 jâmu, i. 297
 jâmoṭu, ii. 122
 jâru, jâl, etc. (jâla), i. 81, 247; ii. 7, 199
 jâlapaṇu, ii. 72
 jâluyâ, ii. 40
 jâsti, ii. 54
 jâhâ, jâhân, ii. 321
 jianu, i. 242
 jiâraṇu, *ib.*

jikade, ii. 337
 jijmân, i. 197
 jitħut, ii. 106
 jidahiṇ, ii. 337
 jitakâ, *ib.*
 jiti, *ib.*
 jitthe, *ib.*
 jithâ, *ib.*
 jithe, *ib.*
 jidhar, *ib.*
 jindu, ii. 117
 jindudo, *ib.*
 jin, jinân, ii. 321
 jibâ (yâ), i. 249; iii. 36, 213, 222
 jilânâ, i. 241
 jio, ii. 321
 jih, *ib.*
 jihâ, ii. 337
 jihî, ii. 321
 jî (jîva), i. 252; ii. 156
 jîtû, *ib.*
 jinâ, i. 241
 jîban, ii. 17
 jîbh (jihvâ), i. 155, 185, 359; ii. 48, 191, 207, 209, 217
 juâñîn, i. 192
 jugala, ii. 24
 juguchhâ, i. 196
 jugût, i. 172, 173; ii. 232
 jujh, etc. (yudh), i. 268, 328
 juṭ (yuj), iii. 54
 junâ, junerê, ii. 99
 jurimâna, ii. 176
 juvalâ, julâ, etc. (yugala), ii. 24
 jûth, i. 267
 jûh, *ib.*
 je, ii. 321, 337
 jeün, *ib.*
 jekhâne, ii. 337
 jetalo, *ib.*

jeṭhā, ii. 337
 jeṭhāku, *ib.*
 jethaut, ii. 106
 jedā, jede, ii. 337
 jetiro, jete, *ib.*
 jethen, jebe, *ib.*
 jem, jemana, *ib.*
 jevaḍo, jevaḍhā, *ib.*
 jevo, jevhāṇ, *ib.*
 jeher, i. 139
 jaisā, ii. 337
 jo (pron.), ii. 321, 337
 -jo (gen. aff.), ii. 276, 289
 joēto, ii. 103
 jogitā, ii. 79
 joṭo, jot, etc. (yoktrām), i. 249
 jod (vjuj), iii. 54
 jot, joti (jyoti), i. 197
 jodhāpan, i. 268
 joru, ii. 207
 johi, ii. 322
 jau, ii. 185
 jaun, ii. 321
 jvāṭī, i. 192

JH

jhagrālu, ii. 60, 94
 jhangalī, i. 192
 jhangu, *ib.*
 jhaṭak, ii. 32
 jhaṭanu, ii. 52
 jhatel, ii. 99
 jhaḍak, ii. 43
 jhanḍā, i. 139
 jhanjhānāhat, ii. 65
 jhapak, ii. 32
 jhapās, ii. 82
 jhamak, ii. 32
 jhambel, ii. 97

jharī, i. 272
 jharokhā, i. 177
 jhalak, ii. 32
 jhalavānī, ii. 127
 jhānkñā, i. 176
 jhāṭ, ii. 52
 jhāḍnā, i. 177; ii. 36
 jhāḍavo, ii. 121
 jhāḍū, ii. 36
 jhāṇṭnā, i. 177
 jhāmā, i. 272
 jhāmp, i. 177, 276; ii. 91
 jhāmpāl, ii. 91
 jhālar, i. 332
 jhāluyā, ii. 40
 jhia, jhl, etc., i. 192
 jhijhak, ii. 32
 jhiḍak, *ib.*
 jhilgā, i. 332
 jhilmil, *ib.*
 jhukāvat, ii. 65
 jhunjhulāhat, *ib.*
 jhuṭho, ii. 161
 jhuḍālo, ii. 93
 jhuḍdo, ii. 161
 jhulko, ii. 33
 jhūl, jholā, etc. ii. 158, 332
 jhemp, i. 139
 jhok, ii. 33
 jhop, jhomp, etc. ii. 91, 120

T

ṭakāū, ii. 43
 ṭako, ii. 247
 ṭaṭak, ii. 32
 ṭaṭṭī, i. 237
 ṭaṭho, i. 337
 ṭan, ṭan, etc., i. 227
 ṭanak, ii. 32

ʈap, tappā, etc., i. 214
 ʈapak, i. 214; ii. 32
 ʈamak, ii. 32
 ʈalnā, ʈalanen, etc. (√ʈal), i. 244;
 iii. 59
 ʈasak, ii. 32
 ʈahak, ii. 32, 33
 ʈahapu, i. 337
 ʈahni, i. 226
 ʈakapen, i. 324; iii. 224
 ʈât, i. 215
 ʈân, ʈannā, etc., i. 227
 ʈândâ, i. 231
 ʈâp, etc., i. 214
 ʈâmo, i. 342; ii. 21
 ʈâhâq, i. 231
 ʈio, i. 150
 ʈikaḍî, ʈikaʃî, etc. (tilaka), i. 197,
 226; ii. 120
 ʈikâit, ii. 105
 ʈikâu, ii. 41
 ʈip, etc., i. 214, 215
 ʈilava, i. 314
 ʈih, i. 163, 347
 ʈihâi, ʈb.
 ʈilâ, i. 226
 ʈikâ, (tilaka), ii. 120
 ʈip, i. 214, 215
 ʈih, i. 259
 ʈund, i. 226
 ʈubanu, i. 276; ii. 30
 ʈut, ʈut, etc. (√trut), i. 336; iii. 52
 ʈe, i. 337
 ʈekadâ, ii. 120
 ʈekuyâ, ii. 39
 ʈeknâ, i. 142
 ʈeqâ, ʈeqhâ, etc., i. 237, 350
 ʈep, i. 215
 ʈehalyâ, ii. 35
 ʈokâ, i. 215, 261
 ʈopnâ, i. 214, 215

ʈobo, ii. 30
 ʈri, ʈre, etc. (Sindhi = Skr. tri), ii.
 137, 139, 143, 245, 247.

TH

ʈhag, i. 314; ii. 165, 167
 ʈhagan, ʈhagin, ii. 165, 167
 ʈhagi, ii. 78
 ʈhagnâ, i. 197, 314
 ʈhathol, ii. 100
 ʈhapak, ii. 32
 ʈhanqâ, i. 230, 237
 ʈhanqâk, ii. 43
 ʈhapak, ʈhapnâ, etc., i. 214; ii. 32
 ʈhamak, ii. 32
 ʈharaṇu, ʈhaharnâ, etc., i. 231
 ʈharâv, ii. 64
 ʈhâ (√sthâ), i. 230, 231; iii. 34
 ʈhâk, etc. (derivs. of ʈhâ), i. 231
 ʈhâkûrâin, ii. 166
 -ʈhâru, ii. 274, 295
 -ʈhâre, ii. 295
 ʈhiâ, i. 231
 ʈhikâ, ʈb.
 ʈhiṭhak, ii. 32
 ʈhipkâ, i. 214
 ʈhir, i. 231
 ʈhik, ʈb.
 ʈhunṭho, i. 226
 ʈhekirt, ii. 87
 ʈhekuyâ, ii. 39
 ʈhenṭâmi, ii. 77
 ʈhep, i. 231
 ʈhelnâ, i. 142
 ʈhevapen, i. 142; iii. 224
 ʈhonth, i. 215

D

ɖansnâ, i. 225
 ɖakâr, i. 139, 179

qakait, ii. 69
 qakaut, ii. 106
 qank, dankh, etc., i. 225
 qankilâ, ii. 95
 qangu, ii. 12
 qanganu, i. 225
 qachak, ii. 32
 qajhanu, iii. 50
 qattâ, i. 229
 qatnâ, *ib.*
 qaqhu, ii. 175
 qadho, iii. 137
 qanqu, etc., i. 229, 230
 qab, qabnâ, etc., i. 225
 qabalo, i. 319
 qabbû, i. 225; ii. 40
 qamirjaqu, iii. 72
 qayâ, i. 237
 qayalu, ii. 59
 qar, i. 225; ii. 60
 qarâlu, ii. 60
 qal, etc., i. 226
 qasanen, i. 225
 qah, ii. 133, 247
 qahanu, iii. 49, 137
 -qâ, -qî, ii. 116, 118
 qâa, i. 310
 qâin, i. 237
 qânc, etc., i. 225
 qâkuyâ, ii. 89
 qâkû, ii. 36
 qâkh, i. 182
 qânk, i. 225
 qâqh, qâqhl, etc., i. 225, 237, 273; ii. 85
 qâpu, i. 237
 qântâ, etc., i. 229
 qând, etc., i. 229, 230; ii. 85
 qâbhero, ii. 97
 qâl, etc., i. 226
 qâlim, i. 240
 qâlnâ, iii. 228
 qâhap, i. 330
 qâhâq, ii. 13
 qâhâr, i. 225
 qâhnâ, i. 225; iii. 50
 qianu, i. 242; ii. 19; iii. 80, 139
 qianyâtu, ii. 109
 qâraqu, i. 242; iii. 80
 qio, i. 237; ii. 93
 qighero, ii. 117
 qijanu, i. 242
 qîtho, iii. 138
 qinu, i. 237; ii. 194
 qindim, i. 228
 qiti, i. 162, 315
 qino, iii. 139
 qibiyâ, i. 225; ii. 159
 qisapu, i. 161; iii. 188
 qîth (qîshî), i. 162, 237, 815
 qukhu, i. 237
 qudho, iii. 137
 qubiro, i. 319
 qubnâ, ii. 37
 qubhaqu, iii. 49
 qumur, i. 133, 180
 qulnâ, i. 227
 quhapu, iii. 49
 qeü, ii. 12, 194
 qekhanu, i. 242
 qenguyâ, ii. 89
 qedaru, i. 334; ii. 22
 qedh, etc. (1 $\frac{1}{2}$), i. 237; ii. 144
 qenuâ, ii. 40
 qeru, ii. 22
 qest, ii. 86
 qehu, ii. 86, 225
 -do, ii. 118
 qodhi, i. 286; ii. 14
 qobû, ii. 36
 qomaqâ, i. 120
 dol, dol, dor, etc., i. 227

DH

dhakelû, ii. 95
 dhakkâ, etc., i. 227; ii. 95
 dhabilâ, ii. 95
 dhalait, ii. 102
 dhavât, ii. 63
 dhâi, ii. 144
 dhâlu, ii. 36
 dhilâ, etc. (çithila), i. 155, 272;
 ii. 24, 77, 120
 dhonâ, i. 241; ii. 62
 dholak, ii. 121
 dholât, ii. 62, 63

N

na, ii. 133
 -ni, -ni, ii. 168
 nia, i. 300; ii. 52
 niattâi, i. 164; iii. 60
 nichham, i. 327

T

tâñ, ii. 311
 takhana, ii. 337
 tattun, ii. 192
 tadâk, ii. 32
 taqataqâhat, ii. 65
 tan, ii. 131
 -tano, ii. 287, 288
 tata, ii. 337
 tato, iii. 138
 tathâkâr, ii. 280
 tathây, i. 314
 tad, ii. 337
 -tanâ, ii. 289
 tantu, tand, etc., ii. 174
 tap, iii. 58

tapak, i. 214
 tapâü, ii. 44
 tam, tame, etc., ii. 309, 311
 tar ($\sqrt{tr̄}$), iii. 54
 tala, tale, etc., i. 184; ii. 298
 talâo, i. 240
 talaiyâ, ii. 121
 tav (\sqrt{tap}), iii. 59
 tasâ, taseñ, ii. 337
 tahân, *tb.*
 tahvin, ii. 309, 311
 tâñ, ii. 311
 tâü, i. 198, 200
 tâññû, ii. 139
 tâñhân, ii. 337
 tâd, i. 240
 tâdnâ, i. 229, 334
 tân, tân, etc. (tâna), i. 227, 229;
 ii. 7
 tânt, ii. 174
 tâmbâ, etc. (tâmra), i. 342; ii. 21
 tâmbolt, etc., ii. 86
 târ ($\sqrt{tr̄}$), iii. 54
 târû, ii. 38
 târûn, i. 247; ii. 198, 206
 târo, ii. 312
 tâv (\sqrt{tap}), i. 198, 200; iii. 59
 tâhâ, ii. 315, 319
 tâl, i. 240
 ti-, tir-, etc. (trîni in comp.), ii.
 139, 140, 141
 tiâg (tyâga), i. 324
 tikađe, ii. 337
 tighe, ii. 245
 tin, tinkâ, etc., i. 160
 titi, tithe, tidhar, ii. 337
 titakâ, titnâ, *tb.*
 tinro, ii. 345
 tipauliyâ, i. 129
 tiriyyâ, etc. (strî), i. 171, 314
 tirkhâ, i. 163, 347, 348

tirpat (tripta), i. 166
 tilaqâ, ii. 129
 tis, ii. 315
 tih, *ib.*
 tihâqo, ii. 337
 tihâ (pron.), *ib.*
 tihâ (trishqa), i. 163, 347
 tîna, ii. 337
 tikhâ, i. 300
 tijo (tritiya), i. 150; ii. 143
 tin, i. 337; ii. 131, 245
 tinon, *ib.*
 tiyâ, tîmî, etc. (stri), i. 171, 314
 tis, i. 155; ii. 137, 140
 tisi, i. 179
 tîsrâ, ii. 143
 tu, tû, etc. (tvam), ii. 309, 310,
 312
 tutapen, etc. (\sqrt{trut}), i. 227, 287,
 336; iii. 53
 tuho, iii. 139
 tud, etc. (\sqrt{tud}), i. 226
 tund, i. 227; ii. 90
 tum, tumhe, etc., ii. 309, 312, 345
 turant (tvaritam), i. 324
 turi, tûri, etc., i. 349
 tul (\sqrt{tul}), i. 351; iii. 60
 tus, iii. 139
 tusâ, tuhâ, etc., ii. 309
 -te, ii. 295, 315
 te-, teis, etc. (trîni in comp.), i.
 253; ii. 139, 140
 tejalo, ii. 337
 tedâ, tede, etc., *ib.*
 tedhâ, i. 237, 350
 tetiro, ii. 337
 tentulli, i. 146, 240
 tebe, ii. 337
 temana, *ib.*
 teraha, etc. (trayodaça), i. 136,
 243; ii. 134, 135, 312

tel, i. 151; ii. 7
 tell, ii. 86
 tevadâ, ii. 337
 tevâro, tevo, tevhâñ, *ib.*
 test, i. 179
 to, ii. 302, 310, 313, 337
 -to, iii. 124
 toin, ii. 298
 tod (\sqrt{trut}), iii. 52
 tond, tondâl, etc., i. 227; ii. 94,
 95
 topnâ, i. 214
 tomâ, etc., ii. 309, 311, 312
 tol, taul, etc. (\sqrt{tul}), iii. 60
 tyauñ, ii. 337

TH

thakaijâ, ii. 97
 thaknâ, i. 230
 thañâ, i. 237
 thañu, than, etc. (stana), i. 313;
 ii. 175
 thanqâ, i. 237
 thamb, etc. (\sqrt{stambh}), i. 313;
 iii. 60
 tharelo, ii. 97
 thavuñ ($\sqrt{sthâ}$), i. 230, 243; iii.
 35
 thâ ($\sqrt{sthâ}$), i. 230; iii. 208
 thâdhâ, iii. 35
 thâpâ, etc., i. 230
 thâmb, etc. (\sqrt{stambh}), i. 313;
 iii. 60
 thâro, ii. 312, 314
 thâñi, i. 244
 thi, thiañu, etc. ($\sqrt{sthâ}$), i. 230;
 iii. 35, 211
 -thi, ii. 273, 274
 thont, i. 226

thoravî, ii. 73
thorero, ii. 117

D

dans, ii. 12
dakhin, i. 310 ; ii. 13
dachhin, *ib.*
datṭâ, etc., i. 229
daq, etc., *ib.*
danq, etc., *ib.*, ii. 85
dabnâ, etc., i. 224
dayâlu, ii. 59
dariâü, i. 152
darç, daro (*✓driç*), i. 162 ; iii. 16
dal, i. 225, 226
das, ii. 133
dahinâ, i. 225 ; ii. 13
daht, i. 267 ; ii. 155
dâ, ii. 276, 291 ; iii. 42
dâqhtî, ii. 85
dâkh, i. 182, 310 ; ii. 48
dât, etc., i. 229
dâqhb, i. 225
dâqhtî, i. 225, 237 ; ii. 35, 92
dâqhiâlû, ii. 92
dânqî, i. 229 ; ii. 85
dâd, ii. 175
dâdur, i. 334
dânâ, ii. 152
dânt, ii. 85
dâbnâ, etc., i. 224
dâm, dâv, etc., ii. 61
dâmâd, i. 199, 210
dâl, i. 226
dâs, ii. 14, 195, 214
dâh (*✓dah*), i. 225
dâhâdo, ii. 118, 189
dâl, i. 226
dikhânâ, dikhânâ, i. 162, 241

ditthî (drihthî), i. 162, 315
din, ii. 8
dinnau, diyau, iii. 144
diyâ, i. 203 ; ii. 9
dirtjano, iii. 72
dilânâ, iii. 80
divâqqhe, i. 238
divâ, i. 203
diç, dis (*✓driç*), i. 161
diâ, ii. 9
dîth (drihthî), i. 162, 237, 315
dîvo, ii. 9
duî, ii. 181
dutî, ii. 248
dudhâlû, etc., ii. 91, 94, 97, 98
dupura, i. 133
dublâ, i. 181, 319
duritno, ii. 288
dulhin, etc., i. 271
dusallû, ii. 101
duserî, ii. 129
dushṭumi, ii. 77
dûâ, dûjâ, i. 150 ; ii. 143
dûnhân, i. 257 ; ii. 26
dûdh, i. 286 ; ii. 14, 91, 94
dûnâ, i. 188, 201
dûb, i. 182 ; ii. 48
dûbe, ii. 87
dûsrâ, ii. 143, 247
driqhatâ, ii. 79
de (*✓dâ*), i. 139 ; ii. 83 ; iii. 43, 140, 218
de (deva), i. 253
deü, i. 253
deûl, deval, etc. (devâlaya), i. 149 ; ii. 10, 232
dekh, i. 161 ; iii. 45
deqh, i. 237
deyar, i. 253 ; ii. 22
dev, ii. 188, 189, 208, 216, 225, 263, 272

des (deça), ii. 8, 224, 225
 desi, ii. 86
 deh, ii. 173, 176
 do, i. 324; ii. 129, 131, 245
 doghe, ii. 245
 dojlyâ, ii. 129
 don, i. 324; ii. 131, 245
 donon, ii. 245
 dopattâ, ii. 129
 dobhâshîlyâ, *ib.*
 dor, ii. 149
 dol (\sqrt{dul}), i. 227
 dolaqâ, ii. 129
 drum, i. 26

DH

dhak, dhakk, etc., i. 130, 227
 dhakelû, ii. 36, 95, 161
 dhajâ, ii. 9
 dhaqak, ii. 32, 33
 dhaqavâl, ii. 168
 dhanârû, ii. 92
 dhanîlânî, ii. 169
 dhatûrâ, ii. 22
 dhani, ii. 88
 dhant, ii. 34, 88
 dhamakâ, i. 268
 dharam, i. 171; ii. 26
 dhavala, i. 268
 dhavâqavun, iii. 81
 dhândâlîyâ, ii. 167
 dhât, ii. 174
 dhân, etc. (dhânya), i. 341; ii. 78
 dhâmpnâ, i. 276
 dhâv, etc., ii. 51; iii. 81
 dhiko, i. 130, 227
 dhî, etc. (duhitâ), i. 192, 210; ii. 108, 207
 dhîru, ii. 164

dhuanu, i. 242
 dhuârini, ii. 20
 dhutalâ, iii. 143
 dhuttâ (dhûrta), i. 334
 dhulâi, ii. 62
 dhulânâ, i. 241
 dhulvadâ, etc. (dhûl), i. 152
 dhûn, etc. (dhûma), i. 257; ii. 26
 dhûp, i. 152
 dhûpel, ii. 127
 dhoñdâ, ii. 90, 149
 dhoñdâl, ii. 90
 dhoti, etc. (dhautra) i. 171, 338
 dhonâ, i. 241; ii. 62
 dhobin, etc., i. 183; ii. 167
 dhobi, etc., i. 183; ii. 154, 165, 167, 169
 dholât, ii. 62
 dholânâ, i. 241
 dhoñhâ, ii. 167
 dhoñun, i. 268; ii. 82
 dhaunkani, i. 268
 dhaulâ, *ib.*
 dhyân, i. 327

N

-na, ii. 334
 nanvan (\sqrt{nam}), iii. 19, 20, 57
 nakharelô, ii. 161
 nangâ (nagna), i. 191, 300
 nachhattar, i. 171
 nañ, ii. 184
 nañinave, ii. 140
 nandhapâl, i. 330; ii. 72
 natait, ii. 108
 nadî, ii. 190, 226
 nadhânave, ii. 140
 nam, iii. 19, 20, 57

nar, ii. 226
 narelu, i. 201
 navamî, ii. 156
 navâst, ii. 140
 navve, navad, etc., ii. 137, 141
 nashṭâmi, ii. 77
 nahân (snâna), i. 347
 nahiyar, i. 167
 nâî, nâû, ii. 58
 nâknâ, ii. 40
 nâch (vñrit), i. 327 ; iii. 36
 nâjo, ii. 161
 nât (lattâ), 248
 nâtî, nâtû, etc. (naptrî), ii. 58,
 155, 193
 nâm, nânv, etc. (nâman), i. 254,
 256 ; ii. 60, 152
 nârangî, i. 180
 nâriyal, etc. (nârikela), i. 201
 nârl, ii. 185, 199
 nâlâ, ii. 9
 nâv (vñam), iii. 57
 nâhanen, i. 347
 -ni, ii. 334
 niün (nemi), i. 256
 nikat, i. 183
 nikal, nikâl, etc. (vñishkrish), i.
 354 ; iii. 58
 nikas, nikâs, etc., vñ.
 niñas, etc., i. 152
 nind, i. 182, 337 ; ii. 48
 nindâito, ii. 103
 nidrâlu, ii. 59
 ninânave, ii. 140
 nindâs, ii. 82
 nipañâru, ii. 94
 nibâd, nibaç (nivrit), iii. 60
 nimna, i. 340
 nirmalâ, ii. 79
 nivâ (vñam), iii. 57
 niçâla, ii. 89

nihachai, etc. (niçchaye), i. 140,
 307 ; ii. 297
 nihûd (vñam), iii. 57
 vñî, iii. 44
 -nî, ii. 262, 271
 nîcha, nîche, i. 184 ; ii. 297
 nij (nidrâ), i. 182, 337 ; ii. 48
 nit, i. 152
 nind (nidrâ), i. 182, 337 ; ii. 48,
 82
 -nun, ii. 253, 261
 nupi (vñam), iii. 57
 nupâr, i. 168, 175
 nûp, i. 144, 248
 -ne, ii. 262
 -nen, ii. 253
 neo, nev, etc. (nemi), i. 191, 256
 nengtâ, i. 248, 301
 nepu, etc. (nayana), i. 140 ; ii. 17
 nemâito, ii. 103
 neval, neul, etc. (nakula), i. 139
 187, 201
 nevun (navati), ii. 137, 141
 nehemî, i. 139
 -no, ii. 276, 287
 noqî, ii. 226
 noru, noliyun (nakula), i. 187,
 201
 nyâv, etc. (nyâya), i. 341
 nhâ (vñshâ), i. 148, 347 ; iii. 68

P

-pa, ii. 71
 pak (vñpach), iii. 38, 78
 pakkâ, etc. (pakva), i. 153, 324 ;
 ii. 25
 pakh, i. 310
 pakhi, ii. 154
 pagadî, i. 154

pach, iii. 12, 38
 pachāṇṇū, ii. 141
 pachāvan, *ib.*
 pachās, ii. 137, 140
 pachis, etc., i. 253
 pachpan, ii. 141
 pachhatāv, i. 218
 pachhim, i. 307
 pachhe, ii. 297
 panchānna, ii. 141
 panchhī, ii. 154
 panj, ii. 132, 140, 246
 panjāha, ii. 137, 141
 paṭṭakā, etc., i. 133
 paṭṭakā, ii. 43
 patvārī, ii. 154
 pattā, etc., i. 224, 336
 pad (*√pat*), i. 224; ii. 64; iii. 56, 226
 padāv (parāo), ii. 64, 66
 padī (prati), i. 321
 padisā, ii. 199
 padost (parost), i. 321; ii. 155
 padchhāyā, i. 321
 padh, parh (*√paṭh*), i. 270; ii. 37; iii. 40
 padhama, i. 132
 -panū, -pano, ii. 71, 75
 pāṇkappaqā, etc., i. 152
 panditāṇī, ii. 166
 pandita, ii. 72, 166
 panṇarah, ii. 134
 pati, ii. 184, 190
 pattā, ii. 29
 patthar, i. 148, 153, 313, 320; ii. 97
 pattharailā, ii. 97
 -pan, ii. 71, 75, 172
 pan- (panchan in comp.), ii. 125
 pandarah, pandhrāṇ, etc., ii. 134
 pandhaḍo, ii. 117
 pannās, ii. 137
 par, pari, ii. 298, 344
 parakh, etc. (parikshā), i. 145, 182
 parakhaūā, ii. 187
 parap, parpāhu, etc. (*√pari-ṇt*), iii. 44
 parab (parvvan), i. 131, 171, 322; 352; ii. 60
 paralā, ii. 344
 paraloku, ii. 127
 paras, i. 356
 parasnā (*√spriś*), i. 171, 356
 parost, ii. 154
 parganā, i. 320
 parchhāṇ, i. 321
 parjant, i. 136
 parti, ii. 164
 partu, *ib.*
 parnālā, i. 320
 parbatiyā, ii. 86
 parbhu, i. 322
 parson, iii. 265
 palang, i. 199, 349; ii. 119
 palangadī, ii. 119
 palān, ii. 349
 paçu, i. 135, 260; ii. 185
 pasibā (*√praviṣ*), i. 316
 pastāvaṇę, i. 218
 pastis, ii. 140
 paharū, ii. 36, 38
 paharyo, i. 267; ii. 142
 pahirā, i. 131
 pahirāṇā, etc., i. 177; ii. 69, 70
 pahilā, i. 131, 138, 267; ii. 142
 pahun, ii. 258
 pahūnchnā, etc., i. 276, 343; iii. 65
 -pā, ii. 71, 75
 pā, pāv, pām, etc. (*√prāp*), i. 202; iii. 18, 41
 √pā, iii. 44, 228

pâi, i. 262
 pâu, ii. 144
 pâun, i. 256
 pâup, ii. 144
 pâe, *ib.*
 pâus, pâvas (prâvritsh), i. 165
 pâv, i. 255, 256
 pâkad, i. 138
 pâkhî, ii. 154
 pâgalâmi, ii. 77
 pachhe, ii. 297
 pânc, ii. 132
 pânchvân, ii. 248
 pât, i. 273
 pâtalo, ii. 119
 pâtavînen, etc., i. 320
 pâtâ, i. 153
 pâth, i. 162, 315
 pâdâ, i. 224
 pâdahû, ii. 36
 pâdo, ii. 150
 pâdhnâ, ii. 37
 pâdhî, ii. 85
 pân, pân (parna), i. 343; ii. 14
 pân (âtman), i. 380; ii. 328
 pâni, pâni, i. 149, 152; ii. 125,
 156
 pâpi, ii. 85, 165
 pâras, i. 356
 pârecho, ii. 110
 pârkhanen, i. 145
 pâlanu, i. 247
 pâlân, i. 349
 pâs, etc. (pârçve), i. 183, 355; ii.
 25, 299
 pâhâd, i. 154, 260
 pâhun, ii. 258
 pâhunâ, i. 343
 pâhon, ii. 299
 pi, (api), i. 175
 pi (vâpâ), i. 240, 241, 242; iii. 44

piu (pitâ), i. 165, 187, 202; ii.
 58, 187, 194
 pik, pikâ (vâpach), i. 129; ii. 25;
 iii. 38
 pichhalâ, ii. 101
 pichhe, ii. 297
 piñanu, ii. 60
 pinjarâ, i. 130
 pit, i. 162; iii. 63
 pitth, etc. (prishtha), i. 162, 165,
 315
 pitiyâ, ii. 90
 pindhibâ, i. 177
 pinro, ii. 345
 pippala, ii. 24
 piyârâ, ii. 94
 piyâsâ, i. 187, 203; ii. 81, 82
 pirthî, i. 145
 pirbhu (parvan), i. 131, 322, 352;
 ii. 60
 pilsaj, i. 276
 pilâna, i. 240; iii. 80
 pisâ, ii. 63
 pistalis, ii. 140
 pih (vâpraviç), i. 316; iii. 38, 139
 pilânen, i. 240
 pi (priya), ii. 156
 pi (vâpâ), i. 240; iii. 44
 pitchhe, ii. 297
 pit, i. 162; iii. 63
 pitth, etc. (prishtha), i. 162, 315
 pitho, iii. 139
 pid, ii. 48, 50
 pidanu, etc. (vâpid), i. 240; ii. 50
 pidhâ, i. 270
 pidho, iii. 141
 pipala, ii. 24
 pilâ, i. 243
 pilhâ, i. 323
 pih, pis (vâpish), i. 259; iii. 139
 pua, i. 337

puāṇ, ii. 297
 puṭru, i. 103
 puṭreto, *ib.*
 puṭh, puṭhi (*prīaṭha*), i. 315
 puḍhāit, ii. 104
 -pun, -punā, ii. 71, 75
 put, i. 337
 putalī, etc., i. 133
 puturā, i. 172, 158
 purush, ii. 199
 purushātān, ii. 76
 puṣaṇeṇ, i. 218; iii. 40
 puḥap, puḥup (*pushpa*), i. 191,
 307, 331
 puḥukar, i. 307
 pūchh, etc. (*prachh*), i. 218; iii. 40
 pūjārī, ii. 58
 pūnaü, ii. 174
 pūrā, i. 343, 344
 pūrba, ii. 25
 pūrjanū, iii. 71
 pekkh, i. 162
 petāū, petū, ii. 42, 112
 peṭho, i. 316; iii. 139, 144
 ped, i. 135
 penth, i. 139
 pemū, ii. 38
 pem, ii. 61
 pelaṇā, etc., i. 240; ii. 36
 pelo, ii. 340
 peç (*praviç*), i. 316; iii. 38
 peharavun, i. 177
 pehelo, i. 138, 167; ii. 142, 344
 pai, ii. 298
 painsaṭh, i. 168
 paīṭh (*√praviç*), i. 316; iii. 38
 painḍhā, i. 168
 painṭalis, i. 168, 215, 292
 painṭis, *ib.*
 pairāk, ii. 43
 -po, ii. 71

poē, ii. 297
 pokhar, i. 133, 306
 poṇā, ii. 144
 potā, i. 158; ii. 343, 344
 pothi, i. 313; ii. 29, 202
 poner, ii. 134
 poh, i. 259
 pohe, i. 135, 260
 paune, ii. 144

PH

phakanū, i. 276
 phaṭ, etc. (*√sphaṭ*), i. 308; iii. 53
 phaḍ, etc. (*id.*), *ib.*
 phaṇā, ii. 9
 phanas, i. 192
 phandrūl, ii. 100
 phas, etc. (*√sprish*), i. 307, 355
 phaskemi, ii. 77
 phānsī, etc., i. 355; ii. 8
 phānk, ii. 191
 phāṭ (*√sphaṭ*), i. 308; iii. 53
 phāṭak, i. 308; ii. 31
 phāḍ, etc., i. 308; iii. 53
 phāndnā, i. 307
 phāl, phār, i. 247; ii. 8
 phāḥi, i. 355; ii. 8
 phīṭ, (*√sphaṭ*), i. 308; iii. 53
 phuṭ (*√sphuṭ*), i. 308; iii. 53
 phup (*pushpa*), i. 307, 331
 phūl, i. 151, 152
 phenknā, i. 276
 pher, iii. 56
 phoḍ, i. 307; iii. 54
 phoḍā, i. 307; ii. 29, 30
 phoḍū, ii. 38

B

bak, i. 252
 bakarā, etc., i. 131, 144, 319; ii.
 22, 150, 162

bagalâ, i. 252
 baghitalâ, iii. 143
 bachâ, bachhâ, etc., i. 153, 317; ii. 9, 121, 151
 bachâñâ, etc., i. 178, 211
 baj, bâj (vad), i. 328; iii. 66
 bajhañu, i. 328; iii. 48, 137
 bajho, iii. 137
 bañe, i. 164, 216
 bañnâ, etc., i. 164; ii. 62
 bathân, i. 178
 bañ (vata), i. 199; ii. 8
 bañâ (vridhâ), i. 163; ii. 72, 79
 bañhañ, i. 334; ii. 155, 165
 bañhâpanu, ii. 72
 bañhin, ii. 165
 bañiñ, ii. 187
 bañiñ, ii. 168
 bat- (vârttâ in comp.), i. 151
 batti, i. 154, 334
 battis, i. 331; ii. 138, 142
 badho, iii. 137
 banâñâ, iii. 78
 bandhanu, etc., i. 300; iii. 48
 bannâ, iii. 78
 bapauti, ii. 107
 bar, ii. 12
 baras, barsâ, etc. (varsha), i. 173, 355; ii. 9, 14
 bareñhan, ii. 165
 barochu, ii. 168
 barkhâ, etc. (varsha), i. 261, 355; ii. 9
 barchhâñt, ii. 103
 barj, i. 352
 barhyu, i. 355
 balad, ii. 199
 balâ, ii. 206
 bali, i. 182
 bavanjâ, i. 331
 bahattar, i. 288, 331

bahangt, i. 131
 bahin, i. 138, 155, 188, 202, 266; ii. 170
 bahirâ, i. 138, 267; ii. 13
 bahu, bahû, etc. (vadhû), i. 183; ii. 55, 184, 216, 226
 bâ- (dvi in comp.), i. 253, 288, 331; ii. 138
 bâa (vâyu), i. 147; ii. 54
 bâudâ, bâulâ, etc. (vâtula), ii. 100
 bâns, etc., ii. 8, 121, 164
 bânsuli, ii. 121
 bâñh, i. 182; ii. 54, 173
 bâg, i. 183, 323; ii. 49
 bâgun, i. 133
 bâgh, i. 320, 351; ii. 21, 165, 169
 bachhurâ, i. 133
 bâchhnâ, i. 351
 bâjh, i. 359
 bânjhâ, i. 327
 bâqho, ii. 155
 bât, i. 164, 182; ii. 49
 bâti, i. 182; ii. 49
 bâdal, i. 145
 bândhnâ, i. 300
 bâp, ii. 191, 215
 bâph, i. 191, 307, 331
 bâbâ, ii. 152, 192, 204
 bâyako, ii. 161, 192
 bâyân, ii. 26
 bârañu, i. 324
 bârah, etc. (dvâdaça), i. 243, 331; ii. 134, 138, 246
 bâlak, ii. 199, 201
 bâlantapañ, ii. 78
 bâlapan, i. 330; ii. 72
 bâli, bâlû (bâlukâ), i. 147; ii. 39
 bâlnâ, i. 324
 bâhoti, ii. 122
 bi- (dvi in comp.), i. 331
 bio, ii. 143

bikat, i. 182	be, i. 331
bikâv, ii. 64	beâlis, i. 331; ii. 139
bikû, ii. 10, 157	beüsâ, i. 143
bikh, i. 261; ii. 8, 174	beng, i. 351
bigađ, etc. (<i>√vighaṭ</i>), i. 273; ii.	bech, iii. 64
36, 70; iii. 61	betâ, ii. 186, 204, 228
bichhânâ, ii. 70	beti, ii. 207
bichhuâ, etc. (<i>vriçchikâ</i>), ii. 146,	betuâ, ii. 41
307	bedûk, ii. 44
bijli (vidyut), i. 146, 181, 182,	bedhâ, i. 273, 316
327	bepârî, i. 351
bitapan, ii. 74	ber, i. 142; ii. 22
bitnâ, i. 351	bel, i. 157
bindî, i. 147; ii. 54, 174	belnâ, ii. 17
bindhâl, ii. 94	behen, i. 138, 202
birânave, i. 331; ii. 139	beherâ, i. 138; ii. 13
birâst, <i>ib.</i>	baigun, i. 167
birt, i. 166	baith (<i>√upaviç</i>), i. 179, 241, 242,
bilâito, ii. 104	316; ii. 31; iii. 38
bis, ii. 174	bokar, i. 319; ii. 22
bih, i. 242	bonâ, i. 158, 200
bihan, i. 202	bol (<i>√brû</i>), iii. 37
bihân, ii. 16	byonînâ, i. 144
bihî (<i>√bhî</i>), iii. 68	byorâ, i. 143
bihu, ii. 8	
bij (vîja), i. 331; ii. 143	BH
bîs (vinçati), i. 155; ii. 187, 140	bhanv (<i>√bhram</i>), iii. 34
bîsvân, ii. 248	bhanvara (bhramara), i. 320; ii.
bujh (<i>√budh</i>), i. 273, 328; ii. 66,	22
107; iii. 48, 137	bhanvai, ii. 55
bujhail, ii. 96	bhago, iii. 137
bujhantî, ii. 66, 107	bhagat, i. 287
bûđ, bûđ, etc., i. 132, 276; iii.	bhang (<i>√bhanj</i>), iii. 39
62	bhajaṇu, ii. 38; iii. 50, 137
budhâ, etc. (<i>vridhha</i>), i. 163;	bhañapu, <i>ib.</i>
ii. 159	bhanj, iii. 39
budhâpan, i. 330; ii. 72, 73	bhaṭaku, ii. 37
bund, bûnd (vindu), i. 135; ii.	bhaṭuadî, ii. 117
54, 174	bhattî, i. 154
bundhanu, iii. 48, 137	
bulânâ, i. 211; iii. 78	

bhaḍuā, ii. 39
 bhattijā, i. 161, 165
 bhanvāt, ii. 155
 bhabūt, i. 145
 bham (✓bhram), iii. 34
 bhay, ii. 10, 222
 bhayau, iii. 195
 bhar, ii. 19, 20, 38, 51, 70, 108,
 109
 bharam (✓bhram), iii. 34
 bharyatu, ii. 109
 bhalā, ii. 73, 79
 bhavun, ii. 55
 bhāityo, i. 161, 165
 bhāito, ii. 103
 bhāt, bhāt, etc. (bhrāṭṛi), i. 202,
 320; ii. 58, 103, 155, 193, 194
 bhāuj, i. 165
 bhākhā, i. 261
 bhāg, bhāng (✓bhanj), iii. 39
 bhāg (bhāgya), ii. 78
 bhājavat, ii. 67
 bhājū, ii. 38
 bhañū, *ib.*
 bhāḍ, bhāḍā, i. 199; ii. 29, 30
 bhāndā, i. 199
 bhāndāmi, ii. 77
 bhāndo, ii. 29
 bhāndpaṇiā, ii. 73
 bhāt, i. 286
 bhāph, i. 191, 381
 bhār, ii. 40, 199
 bhāruā, ii. 40
 bhālā, ii. 9
 bhālū, ii. 39
 bhāv, ii. 14
 bhāvī, ii. 170
 bhāvīn, ii. 170, 231
 bhāshā, i. 261
 bhikārī, i. 152
 bhig, bhij, etc., i. 176; iii. 81

bhiḍ, iii. 63
 bhinot, ii. 155
 ✓bhī, iii. 9
 bhīkh (bhikshā), i. 152
 bhītar, i. 176, 184
 bhukhaḍo, ii. 119
 bhugo, iii. 137
 bhujaṇu, iii. 50
 bhuñanu, *ib.*
 bhunikāṭu, ii. 64
 bhulaṇu, ii. 52
 ✓bhū, iii. 33, 194
 bhū, bhūṭh, etc. (bhūmi), i. 257;
 ii. 52, 89, 184
 bhūl, bhūlnā, ii. 51
 bhejnā, i. 328; iii. 65
 bhed, iii. 63
 bhedā, i. 316
 bheduyā, ii. 39
 bheṇu, i. 187, 202; ii. 194
 bhenṭ, iii. 63
 bhains, i. 192
 bhain, i. 187
 bholido, ii. 117
 bhaup (✓bhram), iii. 34
 bhaup, bhaunh (bhrū), ii. 55
 bhaunṛ (bhramara), i. 320; ii.
 22
 bhaunī, i. 202

M

ma, ii. 302
 makht, i. 218, 310; ii. 34
 mag, ii. 8
 maghar, i. 323, 354
 maṇaṇu, i. 319; ii. 19
 machāv, ii. 64
 machhuā, ii. 39, 40
 maj (pron.), ii. 302

majjh, majhi, etc., (madhye), i. 327; ii. 305
 majhâr, ii. 293
 majholâ, i. 327; ii. 100
 manjan, etc., i. 149, 319
 manjhâro, ii. 100
 mat̄tî, i. 162, 333; ii. 35
 mat̄h, i. 270
 mañdal, ii. 24
 mat, ii. 52
 matho, i. 313; ii. 29, 195, 213
 madhu, ii. 191, 295
 manaut̄i, ii. 107
 mandir, ii. 22
 mandhiado, ii. 117
 mamatalû, ii. 91
 mar (\sqrt{mri}), iii. 55
 mareþho, ii. 169
 marhanu, ii. 51
 malnâ (çmaçâna), i. 348
 masûr, i. 133
 mahangâ, etc. (mahârgha), i. 149
 273
 mahâtam, ii. 77
 mahâdevaðo, ii. 119
 mahimâ, ii. 152
 mahuâ, ii. 40
 mahûâ, i. 150
 mahobâ, i. 317
 maļaŋen, i. 243
 mâ, mât, mâû, etc. (mâtâ), i. 165, 202; ii. 48, 58, 187, 191, 202
 -mâ, ii. 244
 -mâñ, ii. 292
 mânhi, ii. 294
 mânhañ, i.
 mâkhi, i. 310; ii. 34
 mâgen, ii. 110
 mâgitalâ, iii. 143
 mâgehâ, ii. 110
 mâg, mâng, etc. (\sqrt{mrig}), i. 319;
 iii. 40
 mâchhî, i. 218; ii. 34
 mâchhuâ, ii. 39
 mâj (mrij), i. 319; iii. 9
 mâjh, i. 327; ii. 312
 mânjh, ii. 293
 mânjhail, ii. 97
 mâtî, ii. 35
 mâtâ, i. 267
 mânhipo, ii. 72
 mât, ii. 48, 217, 218
 mâtâ, i. 313; ii. 29
 -mân (plur.), ii. 199, 280, 316
 mâpnâ, i. 206
 mâmû, ii. 39
 mârnâ, i. 181; ii. 36, 50; iii. 55
 mâro, ii. 306, 312
 mâlâ, ii. 48, 216
 mâli, ii. 154, 165, 193, 195
 mâtî, i. 218, 310; ii. 34
 mâtûk, ii. 232
 mâso (matsya), i. 218
 -mi, ii. 384
 michhâ, i. 327
 miþ, miþh, etc., 162; iii. 63
 miþtî, i. 162, 333; ii. 35
 miþhâ, ii. 82
 miþyot, ii. 340
 minro, ii. 345
 mirûn, ii. 72, 226
 misar (miçra), i. 357
 mi, ii. 302, 308
 miþh, i. 266
 michh, i. 327
 mu, mui, ii. 302, 304
 muâ (mrita), i. 165; iii. 144
 muñh, i. 266
 mukhî, i. 322
 mukhi, ii. 88, 89
 mugalâñ, ii. 166

mugdar, etc. (mudgara), i. 286	✓yâ, iii. 36, 213
mujh, ii. 302, 304, 306	-yâ, ii. 83, 88
muṭhi, i. 315	yârahaṇ, i. 260; ii. 246
munḍâ, ii. 187	yâhi, ii. 319
munḍâsâ, ii. 83	yih, ii. 336
munḍû, ii. 86	yûn, <i>ib.</i>
mutâs, ii. 82	ye, ii. 317, 319
murelâ, ii. 121	yenen, ii. 249
musâqû, iii. 51	-yo, ii. 83
mûn, ii. 302, 304	yog, i. 249
mûgarâ, i. 286	
mûchhh, i. 135	
mûṭh, i. 191, 315	R
mûḍh, i. 286; ii. 72	
mût, i. 152, 338	raü, ii. 194
mûrkh, ii. 72	rakat, i. 171
mûrchhh, i. 172	rakh, etc. (✓raksh), iii. 41
mûl, i. 351	rât, etc., i. 228
mûsal, i. 155	raḍ, etc., <i>ib.</i>
mûsâ, ii. 9	râṇ, i. 299; ii. 48
meṇ, ii. 292	râṇâpo, ii. 72, 73
meṇhi, ii. 92	ratan, i. 171
mejanen, i. 139	rato, i. 287
merâ, ii. 312, 313, 314	ran, i. 179, 341
meleṇ, i. 165	rana, i. 299; ii. 48, 72
mo, ii. 302, 313	rassi, ii. 148
mokh, i. 307	✓rah, i. 131, 138; ii. 38, 42;
moti, i. 287; ii. 34, 157, 206	iii. 40
modi, ii. 154	rahaṇ, i. 179, 266
mor, i. 144	râu, i. 202
mohoḍun, ii. 118, 189	râut, i. 202; ii. 127
mhananen, i. 192	râul, i. 202
mhatalâ, iii. 151	râkh (rakahâ), ii. 48, 119
mhâtârâ, ii. 73	râjâ, i. 202; ii. 60, 152, 184, 199
mhârô, ii. 312, 314	râḍ, i. 228
mhainṣ, i. 192	râḍh, râḍhi, i. 228; ii. 86
	râṇ, i. 299; ii. 48, 72
	râṇâpâ, ii. 72
	rât, i. 337; ii. 52, 112, 203, 206,
	288
Y	
-yal, ii. 100	râtâ, i. 287
yah, ii. 317, 336	

rân, i. 179, 341 rânî, i. 303 râvat, i. 202 râs, i. 348 râh, iii. 40 richh, i. 310; ii. 14 riñu, i. 179, 341 richh, i. 218, 310; ii. 14 ris, <i>ib.</i> -ru, ii. 273 ruñu, i. 202 rukhî, ii. 341 ✓ruch, iii. 19, 23 ruñhî, ii. 222 ✓rud, iii. 16, 24 ✓rudh, iii. 20 runo, iii. 138 rulânâ, i. 241 rusîño, ii. 17 rûñh, i. 316 -re, ii. 292 rekh, regh, etc. (rehkâ), i. 272; ii. 48 rent, i. 266 rentâ, i. 179 rendî, i. 180 ret, reti, ii. 92, 94, 101 retâl, retlâ, <i>ib.</i> retuâ, ii. 40 reh (✓rah), i. 138; ii. 48, 49; iii. 40 -ro, ii. 217, 281, 284 roâñ (roman), i. 257 roâs, ii. 82 rogî, ii. 85 ronâ, i. 202, 241; ii. 82	✓lag, i. 300; ii. 260; iii. 34, 216 lagatî, ii. 53 lagîn, i. 172 lagun, ii. 261 lajâlû, ii. 92 lajîlâ, ii. 97 lañkñâ, i. 228; ii. 32 lañh, i. 250, 315 lañkâ, i. 228; ii. 72, 201 lañdu, i. 228 lañhanen, i. 228; ii. 44 lad, ii. 20; iii. 61 ladho, i. 268; iii. 137 lanu, ii. 299 labhanu, iii. 49, 137 lahanu, i. 268; iii. 49, 137 lahar, i. 131, 138 -lâ, ii. 253, 260 -lâi, <i>ib.</i> lâkh, i. 152 lâg (✓lag), i. 300; ii. 51, 52; iii. 34 lâgîn, ii. 260 lâj, ii. 49, 92 lâthî, i. 241, 250, 315 lâd, ii. 100, 101 lâqî, ii. 85 lât, i. 248; ii. 49 lâtho, i. 269 lâlâ, ii. 152 lâhanu, i. 269 likhnâ, i. 266 lit, liq, iii. 64 lito, iii. 138 ✓lip, iii. 59, 138 lîdho, iii. 141 lîlâ, i. 228 luchhâ, ii. 72, 77 luhanqâ, ii. 125 luhâ, ii. 15 lûkâ, i. 173, 180
---	---

L

lakhavun, i. 266
 lakhotî, ii. 123

lüt, i. 248
 lûn, i. 144, 248
 lûsanu, iii. 51
 lûhanu, *ib.*
 le (vlabh), i. 248, 268; iii. 49, 219
 -lo, ii. 281, 287
 lok, ii. 8, 28, 200
 long, i. 143, 191
 lon, lonâ, i. 143, 144; ii. 33,
 111, 156
 lohâ, ii. 15, 30
 lohi, ii. 92
 lohu, ii. 15
 lau, ii. 261
 laung, i. 143
 lauñq, i. 228

V

For words not found under V, look under B.

vakhad, i. 252
 vagaqnâ, i. 273
 vangal, i. 252
 vati, i. 334; ii. 72
 vato, i. 164
 vâtho, iii. 138
 vadhat, i. 334
 vanati, ii. 53
 vathu, ii. 202
 var, ii. 298
 varihoko, ii. 112
 varis, i. 173
 varu, i. 182
 varttañuk, ii. 44
 varhyu, ii. 14
 √vas, i. 252; iii. 138
 vasati, ii. 53
 vasandi, ii. 54
 vastu, ii. 190

vah, ii. 118, 334
 vahâñ, ii. 336
 vahitru, ii. 45
 vahû, i. 183, 267; ii. 55, 161, 190
 vâl, ii. 54
 vâü, i. 147; ii. 54, 158, 194
 -vâñ, ii. 244, 247
 vâgh, ii. 170
 vâghû, ii. 195
 vâchâlû, ii. 92
 vâchchhâ, i. 153
 vâjañu, ii. 45
 vâñch, iii. 68
 vâñjh, i. 327
 vâñaneñ, i. 164
 vâñsarû, ii. 192, 217
 vâñho, i. 334; ii. 30, 202
 vâñiko, ii. 111
 vât, i. 334; ii. 99
 vâtûl, ii. 99
 vâdalâ, i. 145
 vâpâriko, ii. 111
 vâph, i. 307
 vâyañl, ii. 119
 vârî, i. 147
 vâryâsâ, ii. 114
 vâserâ, ii. 99
 vâhipo, i. 330; ii. 72
 vikin (vîkri), iii. 64
 √vighat, iii. 61
 -vich, ii. 292
 vichu, vinchû, i. 146, 307; ii.
 193, 203
 viju, ii. 117, 194
 vijult, i. 327
 viñâñu, ii. 42; iii. 71
 viñthal, i. 347
 viñdhâñu, ii. 38
 viraü, i. 166
 virchhanu, i. 351; ii. 42
 vih, i. 242; iii. 139

vihu, ii. 8, 174
 vñu, ii. 194
 vñh, i. 259; ii. 137, 140
 vñtho, iii. 138
 vñh, ii. 336
 ve, ii. 318, 319
 vekiro, ii. 81
 veñho, i. 179; iii. 139
 veru, ii. 112
 vevasây, i. 143

C

✓çak, iii. 16, 36
 çatâvîs, i. 289
 ✓çad, iii. 57
 çambhar, i. 297; ii. 137
 çahânapañ, ii. 73
 çânyçt, ii. 140
 çâñnav, ii. 140
 çâç, i. 358
 çâl, ii. 50
 çiqt, i. 273
 çih, ii. 132
 -çin, ii. 271
 çîns, i. 354
 ✓çîkh, iii. 68
 ✓çîv, i.b.
 çun, sun (✓çru), i. 357; iii. 15,
 18, 24, 28, 41
 ✓çushk, iii. 39
 çet (kshetra), i. 218, 310; ii. 35
 ço, ii. 324
 çoibâ, i. 199

SH

shâîh, i. 315
 shola, i. 243; ii. 134

S

sak, etc (✓çak), iii. 36, 223
 sagar, i. 198, 207
 sagâ, i. 358
 sagauti, ii. 108
 saghanu, ii. 51; iii. 36
 sange, i. 184; ii. 275
 sach (satya), i. 327; ii. 109
 sajyâ, i. 136; ii. 49
 sajhâito, ii. 103
 satîh, i. 315; ii. 137, 246
 sad, iii. 57
 sadsañh, i. 289, 293
 sandhû, i. 356
 sat-, satt-, etc. (saptan in comp.),
 i. 253, 288, 289, 290, 293; ii.
 133, 134, 137, 141
 sane, ii. 275
 sannh, i. 299
 sapu, i. 319
 sapeqâ, i. 149
 sapotâ, ii. 121
 sab, sabh, etc. (sarva), i. 351, 352;
 ii. 25, 200, 258, 340, 341
 samajhnâ, i. 211, 327; ii. 37, 107
 samaran, i. 347
 samundar, ii. 21
 same, i. 140
 samûha, ii. 200
 sambalâ, iii. 68
 sar, sâr (✓sri), iii. 55
 sarason, i. 355
 sarâhnâ, i. 171, 266, 358
 savâ, i. 100; ii. 144
 sasu, i. 358; ii. 194
 sasur, i. 358; ii. 22
 sahanu, ii. 38
 sahanen, i. 155
 sâin, i. 257; ii. 154
 sâg, ii. 108

sânjh, i. 273, 328; ii. 50	sonâr, i. 201; ii. 126
sâth, i. 315; ii. 137	solah, i. 243; ii. 134
sâdhû, i. 356	√sthambh, iii. 60
sâdhe, i. 273; ii. 144	√sthâ, iii. 34, 208
sât (saptan), i. 133; ii. 236, 288	√sphat, etc., iii. 53, 57
sâmp, i. 319; ii. 121	
sâmhne, ii. 298	
sâsarâ, i. 358; ii. 193, 216	
sâsû, i. 358; ii. 192, 216	
sikhânu, i. 242; iii. 80	H
singh, i. 160, 262; ii. 14	hagâs, ii. 82
sir, ii. 50	hachâ, ii. 159, 203
-sin, ii. 272	hato, iii. 177
sîs, i. 354, 359	hattar, i. 291, 293
sukkâ, etc., i. 307; ii. 13; iii. 39	ham, etc., ii. 302, 307, 309, 312
sunapu, etc. (√çrû), i. 356; iii.	halapu, ii. 19, 53
50, 138	hâ, ii. 317, 336
sunto, ii. 219, 235, 310	hâq, i. 317
sûar, i. 206	hândâ, i. 268; ii. 148
sûi, i. 187, 191, 202	hâth, i. 268, 313; ii. 91, 109
stjhâ, i. 328	hâthi, i. 268, 313; ii. 153, 164
-se, ii. 274	hâni, ii. 52
se, ii. 318, 334	hiyâ, i. 202; ii. 117
sekhâne, ii. 337	hundâ, i. 268
sefâ, i. 328	hunto, ii. 219, 234
sendh, i. 134, 299	heth, ii. 298
so, ii. 314, 322, 337	ho, huâ, etc., (√bhû), i. 268; ii.
so (√svap), i. 199; iii. 36	236, 318; iii. 33, 197
soñâ (suvarna), i. 241, 343, 358;	hai (√as), iii. 173
ii. 15, 30	haun, etc., i. 328
	hvai, hvaihai, etc., i. 328

FINIS.

LINGUISTIC PUBLICATIONS

OR

TRÜBNER & CO.,

57 AND 59, LUDGATE HILL, LONDON, E.C.

Adi Granth (The); or, THE HOLY SCRIPTURES OF THE SIKHS, translated from the original Gurmukhi, with Introductory Essays, by Dr. ERNEST TRUMPP, Professor Regius of Oriental Languages at the University of Munich, etc. Roy. 8vo. cloth, pp. 866. £2 12s. 6d.

Ahlwardt.—THE DIVÁNS OF THE SIX ANCIENT ARABIC POETS, Ennábiga, 'Antara, Tarafa, Zuhair, 'Algama, and Imruolgas; chiefly according to the MSS. of Paris, Gotha, and Leyden, and the collection of their Fragments: with a complete list of the various readings of the Text. Edited by W. AHLWARDT, 8vo. pp. xxx. 340, sewed. 1870. 12s.

Aitareya Brahmanam of the Rig Veda. 2 vols. See under HAUG.

Alabaster.—THE WHEEL OF THE LAW: Buddhism illustrated from Siamese Sources by the Modern Buddhist, a Life of Buddha, and an account of H.M. Consulate-General in Siam; M.R.A.S. Demy 8vo. pp. lviii. and 324. 1871. 14s.

Alif Lailat wa Lailat.—THE ARABIAN NIGHTS. 4 vols. 4to. pp. 495, 493, 442, 434. Cairo, A.H. 1279 (1862). £3 3s.

This celebrated Edition of the Arabian Nights is now, for the first time, offered at a price which makes it accessible to Scholars of limited means.

Amberley.—AN ANALYSIS OF RELIGIOUS BELIEF. By VISCOUNT AMBERLEY. 2 vols. 8vo. cl., pp. xvi. 496 and 512. 1876. 30s.

American Oriental Society, Transactions of. Subscription, £1 5s. per volume.

Andrews.—A DICTIONARY OF THE HAWAIIAN LANGUAGE, to which is appended an English-Hawaiian Vocabulary, and a Chronological Table of Remarkable Events. By LOREN ANDREWS. 8vo. pp. 560, cloth. £1 11s. 6d.

Anthropological Institute of Great Britain and Ireland (The Journal of the). Published Quarterly.

Vol. I., No. 1. January-July, 1871. 8vo. pp. 120-clix, sewed. Illustrated with 11 full page Plates, and numerous Woodcuts; and accompanied by several folding plates of Tables, etc. 7s.

Vol. I., No. 2. October, 1871. 8vo. pp. 121-264, sewed. 4s.

Vol. I., No. 3. January, 1872. 8vo. pp. 265-427, sewed. 16 full-page Plates. 4s.

Vol. II., No. 1. April, 1872. 8vo. pp. 136, sewed. Eight two-page plates and two four-page plates. 4s.

Vol. II., No. 2. July and Oct., 1872. 8vo. pp. 137-312. 9 plates and a map. 6s.

Vol. II., No. 3. January, 1873. 8vo. pp. 143. With 4 plates. 4s.

Vol. III., No. 1. April, 1873. 8vo. pp. 136. With 8 plates and two maps. 4s.

Vol. III., No. 2. July and October, 1873. 8vo. pp. 168, sewed. With 9 plates. 4s.

Vol. III., No. 3. January, 1874. 8vo. pp. 238, sewed. With 8 plates, etc. 6s.

Vol. IV., No. 1. April and July, 1874. 8vo. pp. 308, sewed. With 22 plates. 8s.

Vol. IV., No. 2. April, 1875. 8vo. pp. 200, sewed. With 11 plates. 6s.

Vol. V., No. 1. July, 1875. 8vo. pp. 120, sewed. With 3 plates. 4s.

Vol. V., No. 2. October, 1875. 8vo. pp. 132, sewed. With 8 plates. 4s.

Vol. V., No. 3. January, 1876. 8vo. pp. 156, sewed. With 8 plates. 5s.

Vol. V., No. 4. April, 1876. 8vo. pp. 128, sewed. With 2 plates. 5s.

Anthropological Institute—continued.

Vol. VI., No. 1. July, 1876. 8vo. pp. 100, sewed. With 5 plates. 5s.
 Vol. VI., No. 2. October, 1876. 8vo. pp. 98, sewed. With 4 plates and a map. 5s.
 Vol. VI., No. 3. January, 1877. 8vo. pp. 146, sewed. With 11 plates. 5s.
 Vol. VI., No. 4. May, 1877. 8vo. pp. iv. and 184, sewed. With 7 plates. 5s.
 Vol. VII., No. 1. August, 1877. 8vo. pp. 116, sewed. With three plates. 5s.
 Vol. VII., No. 2. November, 1877. 8vo. pp. 84, sewed. With one plate. 5s.
 Vol. VII., No. 3. February, 1878. 8vo. pp. 193, sewed. With three plates. 5s.
 Vol. VII., No. 4. May, 1878. 8vo. pp. iv. and 158, sewed. With nine plates. 5s.
 Vol. VIII., No. 1. August, 1878. 8vo. pp. 103, sewed. With one plate. 5s.
 Vol. VIII., No. 2. November, 1878. 8vo. pp. 126, sewed. With three plates. 5s.

Apastambīya Dharma Sutram.—APHORISMS OF THE SACRED LAWS OF THE HINDUS, by Apastamba. Edited, with a Translation and Notes, by G. Bühler. By order of the Government of Bombay. 2 parts. 8vo. cloth, 1868-71. £1 4s. 6d.

Arabic and Persian Books (A Catalogue of). Printed in the East. Constantly for sale by Trübner and Co., 57 and 59, Ludgate Hill, London. 16mo. pp. 46, sewed. 1s.

Archæological Survey of India.—See under BURGESS and CUNNINGHAM.

Arden.—A PROGRESSIVE GRAMMAR OF THE TELUGU LANGUAGE, with Copious Examples and Exercises. In Three Parts. Part I. Introduction.—On the Alphabet and Orthography.—Outline Grammar, and Model Sentences. Part II. A Complete Grammar of the Colloquial Dialect. Part III. On the Grammatical Dialect used in Books. By A. H. ARDEN, M.A., Missionary of the C. M. S. Masulipatam. 8vo. sewed, pp. xiv. and 380. 14s.

Arnold.—THE ILIAD AND ODYSSEY OF INDIA. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S., etc. Fcap. 8vo. sd., pp. 24. 1s.

Arnold.—THE INDIAN SONG OF SONGS. From the Sanskrit of the Gita Govinda of Jayadeva. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S. (of University College, Oxford), formerly Principal of Poona College, and Fellow of the University of Bombay. Cr. 8vo. cl., pp. xvi. and 144. 1875. 5s.

Arnold.—A SIMPLE TRANSLITERAL GRAMMAR OF THE TURKISH LANGUAGE. Compiled from various sources. With Dialogues and Vocabulary. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S. Pott 8vo. cloth, pp. 80. 2s. 6d.

Asher.—ON THE STUDY OF MODERN LANGUAGES IN GENERAL, and of the English Language in particular. An Essay. By DAVID ASHER, Ph.D. 12mo. pp. viii. and 80, cloth. 2s.

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, from the Commencement to 1863. First Series, complete in 20 Vols. 8vo., with many Plates. Price £10; or, in Single Numbers, as follows:—Nos. 1 to 14, 6s. each; No. 15, 2 Parts, 4s. each; No. 16, 2 Parts, 4s. each; No. 17, 2 Parts, 4s. each, No. 18, 6s. These 18 Numbers form Vols. I. to IX.—Vol. X., Part 1, op.; Part 2, 5s.; Part 3, 5s.—Vol. XI., Part 1, 6s.; Part 2 not published.—Vol. XII., 2 Parts, 6s. each.—Vol. XIII., 2 Parts, 6s. each.—Vol. XIV., Part 1, 5s.; Part 2 not published.—Vol. XV., Part 1, 6s.; Part 2, with 3 Maps, £2 2s.—Vol. XVI., 2 Parts, 6s. each.—Vol. XVII., 2 Parts, 6s. each.—Vol. XVIII., 2 Parts, 6s. each.—Vol. XIX., Parts 1 to 4, 16s.—Vol. XX., Parts 1 and 2, 4s. each. Part 3, 7s. 6d.

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. *New Series.* Vol. I. In Two Parts. pp. iv. and 490, sewed. 1864-5. 16s.

CONTENTS.—I. Vajra-chhedikā, the "Kin Kong King," or Diamond Sūtra. Translated from the Chinese by the Rev. S. Beal, Chaplain, R.N.—II. The Pāramitā-hṛidaya Sūtra, or, in Chinese, "Mo-ho-pō-ye-po-lo-mñ-to-sin-king," i.e. "The Great Pāramitā Heart Sūtra." Translated

from the Chinese by the Rev. S. Beal, Chaplain, R.N.—III. On the Preservation of National Literature in the East. By Colonel F. J. Goldamid.—IV. On the Agricultural, Commercial, Financial, and Military Statistics of Ceylon. By E. R. Power, Esq.—V. Contributions to a Knowledge of the Vedic Theogony and Mythology. By J. Muir, D.C.L., LL.D.—VI. A Tabular List of Original Works and Translations, published by the late Dutch Government of Ceylon at their Printing Press at Colombo. Compiled by Mr. Mat. P. J. Ondsatje, of Colombo.—VII. Assyrian and Hebrew Chronology compared, with a view of showing the extent to which the Hebrew Chronology of Ussher must be modified, in conformity with the Assyrian Canon. By J. W. Bosanquet, Esq.—VIII. On the existing Dictionaries of the Malay Language. By Dr. H. N. van der Tuuk.—IX. Bilingual Readings: Cuneiform and Phoenician. Notes on some Tablets in the British Museum, containing Bilingual Legends (Assyrian and Phoenician). By Major-General Sir H. Rawlinson, K.C.B., Director R.A.S.—X. Translations of Three Copper-plate Inscriptions of the Fourth Century A.D., and Notices of the Châlukya and Gurjara Dynasties. By Professor J. Dowson, Staff College, Sandhurst.—XI. Yama and the Doctrine of a Future Life, according to the Rig-Yajur-, and Atharva-Vedas. By J. Muir, Esq., D.C.L., LL.D.—XII. On the Jyotiha Observation of the Place of the Colure, and the Date derivable from it. By William D. Whitney, Esq., Professor of Sanskrit in Yale College, New Haven, U.S.—Note on the preceding Article. By Sir Edward Colebrooke, Bart., M.P., President R.A.S.—XIII. Progress of the Vedic Religion towards Abstract Conceptions of the Deity. By J. Muir, Esq., D.C.L., LL.D.—XIV. Brief Notes on the Age and Authenticity of the Work of Aryabhata, Varhamihira, Brahmagupta, Bhattotpala, and Bhâskarâchârya. By Dr. Bhâu Dâlî, Honorary Member R.A.S.—XV. Outlines of a Grammar of the Malagasy Language. By H. N. Van der Tuuk.—XVI. On the Identity of Xandrames and Krananda. By Edward Thomas, Esq.

Vol. II. In Two Parts. pp. 522, sewed. 1866-7. 16s.

CONTENTS.—I. Contributions to a Knowledge of Vedic Theogony and Mythology. **No. 2.** By J. Muir, Esq.—II. Miscellaneous Hymns from the Rig- and Atharva-Vedas. By J. Muir, Esq.—III. Five hundred questions on the Social Condition of the Natives of Bengal. By the Rev. J. Long.—IV. Short account of the Malay Manuscripts belonging to the Royal Asiatic Society. By Dr. H. N. van der Tuuk.—V. Translation of the Amitâbha Sûtra from the Chinese. By the Rev. S. Beal, Chaplain Royal Navy.—VI. The initial coinage of Bengal. By Edward Thomas, Esq.—VII. Specimens of an Assyrian Dictionary. By Edwin Norris, Esq.—VIII. On the Relations of the Priests to the other classes of Indian Society in the Vedic age. By J. Muir, Esq.—IX. On the Interpretation of the Veda. By the same.—X. An attempt to Translate from the Chinese a work known as the Confessional Services of the great compassionate Kwan Yin, possessing 1000 hands and 1000 eyes. By the Rev. S. Beal, Chaplain Royal Navy.—XI. The Hymns of the Gaupâyanas and the Legend of King Asamati. By Professor Max Müller, M.A., Honorary Member Royal Asiatic Society.—XII. Specimen Chapters of an Assyrian Grammar. By the Rev. E. Hincks, D.D., Honorary Member Royal Asiatic Society.

Vol. III. In Two Parts. pp. 516, sewed. With Photograph. 1868. 22s.

CONTENTS.—I. Contributions towards a Glossary of the Assyrian Language. By H. F. Talbot.—II. Remarks on the Indo-Chinese Alphabets. By Dr. A. Bastian.—III. The poetry of Mohammed Rabadan, Arragonese. By the Hon. H. E. J. Stanley.—IV. Catalogue of the Oriental Manuscripts in the Library of King's College, Cambridge. By Edward Henry Palmer, B.A., Scholar of St. John's College, Cambridge; Member of the Royal Asiatic Society, Membre de la Société Asiatique de Paris.—V. Description of the Amravati Topes in Guntur. By J. Ferguson, Esq., F.R.S.—VI. Remarks on Prof. Brockhaus' edition of the Kathasaritâsagara, Lâmbaka IX. XVIII. By Dr. H. Kern, Professor of Sanskrit in the University of Leyden.—VII. The source of Colebrooke's Essay "On the Duties of a Faithful Hindu Widow." By Fitzedward Hall, Esq., M.A., D.C.L. Oxon. **Supplement:** Further detail of proofs that Colebrooke's Essay, "On the Duties of a Faithful Hindu Widow," was not indebted to the Vivâdabhangârnava. By Fitzedward Hall, Esq.—VIII. The Sixth Hymn of the First Book of the Rig Veda. By Professor Max Müller, M.A. Hon. M.R.A.S.—IX. Sasanian Inscriptions. By E. Thomas, Esq.—X. Account of an Embassy from Morocco to Spain in 1890 and 1891. By the Hon. H. E. J. Stanley.—XI. The Poetry of Mohammed Rabadan, of Arragon. By the Hon. H. E. J. Stanley.—XII. Materials for the History of India for the Six Hundred Years of Mohammedan rule, previous to the Foundation of the British Indian Empire. By Major W. Nassau Lee, LL.D., Ph.D.—XIII. A Few Words concerning the Hill people inhabiting the Forests of the Cochin State. By Captain G. E. Fryer, Madras Staff Corps, M.R.A.S.—XIV. Notes on the Bhujpuri Dialect of Hindi, spoken in Western Behar. By John Beames, Esq., B.C.S., Magistrate of Chumparun.

Vol. IV. In Two Parts. pp. 521, sewed. 1869-70. 16s.

CONTENTS.—I. Contribution towards a Glossary of the Assyrian Language. By H. F. Talbot. **Part II.—II.** On Indian Chronology. By J. Ferguson, Esq., F.R.S.—III. The Poetry of Mohammed Rabadan of Arragon. By the Hon. H. E. J. Stanley.—IV. On the Magar Language of Nepal. By John Beames, Esq., B.C.S.—V. Contributions to the Knowledge of Parsee Literature. By Edward Sachau, Ph.D.—VI. Illustrations of the Lamaist System in Tibet, drawn from Chinese Sources. By Wm. Frederick Mayers, Esq., of H.B.M. Consular Service, China.—VII. Khuddaka Pâtha, a Pâli Text, with a Translation and Notes. By R. C. Childers, late of the Ceylon Civil Service.—VIII. An Endeavour to elucidate Rashiduddin's Geographical Notices of India. By Col. H. Yule, C.B.—IX. Sasanian Inscriptions explained by the Pahlavi of the Persians. By E. W. West, Esq.—X. Some Account of the Senbyû Pagoda at Mengnî, near the Burmese Capital, in a Memorandum by Capt. E. H. Sladen, Political Agent at Mandalé; with Remarks on the Subject by Col. Henry Yule, C.B.—XI. The Brhat-Sanhita; or, Complete System of Natural Astrology of Varha-Mihira. Translated from Sanskrit into English by Dr. H. Kern.—XII. The Mohammedan Law of Evidence, and its influence on the Administration of

Justice in India. By N. B. E. Baillie, Esq.—XIII. The Mohammedan Law of Evidence in connection with the Administration of Justice to Foreigners. By N. B. E. Baillie, Esq.—XIV. A Translation of a Bactrian Pali Inscription. By Prof. J. Dowson.—XV. Indo-Parthian Coins. By E. Thomas, Esq.

Vol. V. In Two Parts. pp. 463, sewed. With 10 full-page and folding Plates. 1871-2. 18s. 6d.

CONTENTS.—I. Two Jātakas. The original Pali Text, with an English Translation. By V. Fauböll.—II. On an Ancient Buddhist Inscription at Kue-yung kwan, in North China. By A. Wylie.—III. The Brhat Sanhitā; or, Complete System of Natural Astrology of Varāha-mihira Translated from Sanskrit into English by Dr. H. Kern.—IV. The Pongol Festival in Southern India. By Charles E. Gover.—V. The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.—VI. Essay on the Creed and Customs of the Jangams. By Charles P. Brown.—VII. On Malabar, Coromandel, Quilon, etc. By C. P. Brown.—VIII. On the Treatment of the Nexus in the Neo-Aryan Languages of India. By John Beames, B.C.S.—IX. Some Remarks on the Great Tope at Sanchi. By the Rev. S. Beal.—X. Ancient Inscriptions from Mathura. Translated by Professor J. Dowson.—Note to the Mathura Inscriptions. By Major-General A. Cunningham.—XI. Specimen of a Translation of the Adi Granth. By Dr. Ernest Trumpp.—XII. Notes on Dhammapada, with Special Reference to the Question of Nirvāna. By R. C. Childers, late of the Ceylon Civil Service.—XIII. The Brhat-Sanhita; or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr. H. Kern.—XIV. On the Origin of the Buddhist Arthakathás. By the Mudilar L. Comilla Vijasinha, Government Interpreter to the Ratnapura Court, Ceylon. With an Introduction by R. C. Childers, late of the Ceylon Civil Service.—XV. The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.—XVI. Proverbia Communia Syriae. By Captain R. F. Burton.—XVII. Notes on an Ancient Indian Vase, with an Account of the Engraving thereupon. By Charles Horne, M.R.A.S., late of the Bengal Civil Service.—XVIII. The Bhar Tribe. By the Rev. M. A. Sherring, LL.D., Benares. Communicated by C. Horne, M.R.A.S., late B.C.S.—XIX. Of Jihād in Mohammedan Law, and its application to British India. By N. B. E. Baillie.—XX. Comments on Recent Pehli Decipherments. With an Incidental Sketch of the Derivation of Aryan Alphabets. And Contributions to the Early History and Geography of Tabaristān. Illustrated by Coins. By E. Thomas, F.R.S.

Vol. VI., Part 1, pp. 212, sewed, with two plates and a map. 1872. 8s.

CONTENTS.—The Ishmaelites, and the Arabic Tribes who Conquered their Country. By A. Sprenger.—A Brief Account of Four Arabic Works on the History and Geography of Arabia. By Captain S. B. Miles.—On the Methods of Disposing of the Dead at Llassa, Thibet, etc. By Charles Horne, late B.C.S. The Brhat-Sanhita; or, Complete System of Natural Astrology of Varāha-mihira, Translated from Sanskrit into English by Dr. H. Kern.—Notes on Hwen Thsang's Account of the Principalities of Tokhāristān, in which some Previous Geographical Identifications are Reconsidered. By Colonel Yule, C.B.—The Campaign of Alius Gallus in Arabia. By A. Sprenger.—An Account of Jerusalem, Translated for the late Sir H. M. Elliott from the Persian Text of Násir ibn Khúrdi's Safafimah by the late Major A. R. Fuller.—The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.

Vol. VI., Part II., pp. 213 to 400 and lxxxiv., sewed. Illustrated with a Map, Plates, and Woodcuts. 1873. 8s.

CONTENTS.—On Hiouen-Thsang's Journey from Patna to Ballabhi. By James Ferguson, D.C.L., F.R.S.—Northern Buddhism. [Note from Colonel H. Yule, addressed to the Secretary.] Hwen Thsang's Account of the Principalities of Tokhāristān, etc. By Colonel H. Yule, C.B.—The Brhat-Sanhita; or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr. H. Kern.—The Initial Coinage of Bengal, under the Early Mohammedan Conquerors. Part II. Embracing the preliminary period between A.D. 614-634 (A.D. 1217-1236-7). By Edward Thomas, F.R.S.—The Legend of Dipakara Buddha. Translated from the Chinese (and intended to illustrate Plates xxix. and l.). 'Tree and Serpent Worship'. By S. Beal.—Note on Art. IX., antè pp. 213-274 on Hiouen-Thsang's Journey from Patna to Ballabhi. By James Ferguson, D.C.L., F.R.S.—Contributions towards a Glossary of the Assyrian Language. By H. F. Talbot.

Vol. VII., Part I., pp. 170 and 24, sewed. With a plate. 1874. 8s.

CONTENTS.—The *Upasampadī-Kammavācā*, being the Buddhist Manual of the Form and Manner of Ordering of Priests and Deacons. The Pali Text, with a Translation and Notes. By J. F. Dickson, B.A., sometime Student of Christ Church, Oxford, now of the Ceylon Civil Service.—Notes on the Megalithic Monuments of the Coimbatore District, Madras. By M. J. Walhouse, late Madras C.S.—Notes on the Sinhalese Language. No. I. On the Formation of the Plural of Neuter Nouns. By R. C. Childers, late of the Ceylon Civil Service.—The Pali Text of the *Mahāparinibbāna Sutta* and Commentary, with a Translation. By R. C. Childers, late of the Ceylon Civil Service.—The Brhat-Sanhita; or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr. H. Kern.—Note on the Valley of Choombi. By Dr. A. Campbell, late Superintendent of Darjeeling.—The Name of the Twelfth Imām on the Coinage of Egypt. By H. Sauvage and Stanley Lane Poole.—Three Inscriptions of Parakrama Bāhu the Great from Pulastipura, Ceylon (date circa 1180 A.D.). By T. W. Rhys Davids.—Of the Kharjī or Mohammedan Land Tax; its Application to British India, and Effect on the Tenure of Land. By N. B. E. Baillie.—Appendix: A Specimen of a Syriac Version of the Kāliyah wa-Dinnah, with an English Translation. By W. Wright.

Vol. VII., Part II., pp. 191 to 394, sewed. With seven plates and a map. 1875. 8s.

CONTENTS.—Sigiri, the Lion Rock, near Pulastipura, Ceylon; and the Thirty-ninth Chapter of the Mahāvamsa. By T. W. Rhys Davids.—The Northern Frontagers of China. Part I. The Origines of the Mongols. By H. H. Howorth.—Inedited Arabic Coins. By Stanley Lane Poole.—Notes on the Dinars of the Abbaside Dynasty. By Edward Thomas Rogers.—The Northern Frontagers of China. Part II. The Origines of the Manchus. By H. H. Howorth.—Notes on the Old Mongolian Capital of Shangtu. By S. W. Bushell, B.Sc., M.D.—Oriental Proverbs in their Relations to Folklore, History, Sociology; with Suggestions for their Collection, Interpretation, Publication. By the Rev. J. Long.—Two Old Sinhalese Inscriptions. The Sahass Malla Inscription, date 1200 A.D., and the Ruwanweli Dagaba Inscription, date 1191 A.D. Text, Translation, and Notes. By T. W. Rhys Davids.—Notes on a Bactrian Pali Inscription and the Samvat Era. By Prof. J. Dowson.—Note on a Jade Drinking Vessel of the Emperor ahāngir. By Edward Thomas, F.R.S.

Vol. VIII., Part I., pp. 156, sewed, with three plates and a plan. 1876. 8s.

CONTENTS.—Catalogue of Buddhist Sanskrit Manuscripts in the Possession of the Royal Asiatic Society (Hodgson Collection). By Professors E. B. Cowell and J. Eggeling.—On the Ruins of Sigiri in Ceylon. By T. H. Blakesley, Esq., Public Works Department, Ceylon.—The Pātimokha, being the Buddhist Office of the Confession of Priests. The Pali Text, with a Translation, and Notes. By J. F. Dickson, M.A., sometime Student of Christ Church, Oxford, now of the Ceylon Civil Service.—Notes on the Sinhalese Language. No. 2. Proofs of the Sanskritic Origin of Sinhalese. By R. C. Childers, late of the Ceylon Civil Service.

Vol. VIII., Part II., pp. 157-308, sewed. 1876. 8s.

CONTENTS.—An Account of the Island of Bali. By R. Friederich.—The Pali Text of the Mahāparinibbāna Sutta and Commentary, with a Translation. By R. C. Childers, late of the Ceylon Civil Service.—The Northern Frontagers of China. Part III. The Kara Khitai. By H. H. Howorth.—Inedited Arabic Coins. II. By Stanley Lane Poole.—On the Form of Government under the Native Sovereigns of Ceylon. By A. de Silva Ekanayaka, Mudaliyar of the Department of Public Instruction, Ceylon.

Vol. IX., Part I., pp. 156, sewed, with a plate. 1877. 8s.

CONTENTS.—Bactrian Coins and Indian Dates. By E. Thomas, F.R.S.—The Tenses of the Assyrian Verb. By the Rev. A. H. Sayce, M.A.—An Account of the Island of Bali. By R. Friederich (continued from Vol. VIII. n.s. p. 218).—On Ruins in Makran. By Major Mockler.—Inedited Arabic Coins. III. By Stanley Lane Poole.—Further Note on a Bactrian Pali Inscription and the Samvat Era. By Prof. J. Dowson.—Notes on Persian Beldchistan. From the Persian of Mirza Mehdy Khān. By A. H. Schindler.

Vol. IX., Part II., pp. 292, sewed, with three plates. 1877. 10s. 6d.

CONTENTS.—The Early Faith of Asoka. By E. Thomas, F.R.S.—The Northern Frontagers of China. Part II. The Manchus (Supplementary Notice). By H. H. Howorth.—The Northern Frontagers of China. Part IV. The Kin or Golden Tatars. By H. H. Howorth.—On a Treatise on Weights and Measures by Eliyā, Archbishop of Nišibin. By M. H. Sauvare.—On Imperial and other Titles. By Sir T. E. Colebrooke, Bart., M.P.—Affinities of the Dialects of the Chepang and Kusundah Tribes of Nipal with those of the Hill Tribes of Arracan. By Captain C. J. F. Forbes, F.R.G.S., M.A., Bengal, etc.—Notes on Some Antiquities found in a Mound near Damghan. By A. H. Schindler.

Vol. X., Part I., pp. 156, sewed, with two plates and a map. 1878. 8s.

CONTENTS.—On the Non-Aryan Languages of India. By E. L. Brandreth, Esq.—A Dialogue on the Vedantic Conception of Brahma. By Pramadā Dāsa Mitra, late Officiating Professor of Anglo-Sanskrit, Government College, Benares.—An Account of the Island of Bali. By R. Friederich (continued from Vol. IX. N. S. p. 120).—Unpublished Glass Weights and Measures. By Edward Thomas Rogers.—China via Tibet. By S. C. Bouger.—Notes and Recollections on Tea Cultivation in Kumaon and Garhwāl. By J. H. Batten, F.R.G.S., Bengal Civil Service Retired, formerly Commissioner of Kumaon.

Vol. X., Part II., pp. 146, sewed. 1878. 6s.

CONTENTS.—Note on Pliny's Geography of the East Coast of Arabia. By Major-General S. B. Miles, Bombay Staff Corps.—The Maldive Islands; with a Vocabulary taken from François Pyrard de Laval, 1602-1607. By A. Gray, late of the Ceylon Civil Service.—On Tibeto-Burman Languages. By Captain C. J. F. S. Forbes, of the Burmese Civil Service Commission.—Burmese Transliteration. By H. L. St. Barbe, Esq., Resident at Mandalay.—On the Connexion of the Mōns of Pegu with the Koles of Central India. By Captain C. J. F. S. Forbes, of the Burmese Civil Commission.—Studies on the Comparative Grammar of the Semitic Languages, with Special Reference to Assyrian. By Paul Haupt. The Oldest Semitic Verb-Forma.—Arab Metrology. II. El-Djabarty. By M. H. Sauvare.—The Migrations and Early History of the White Huns; principally from Chinese Sources. By Thomas W. Kingsmill.

Vol. X., Part III., pp. 204, sewed. 1878. 8s.

CONTENTS.—On the Hill Canton of Sālār,—the most Easterly Settlement of the Turk Race. By Robert B. Shaw.—Geological Notes on the River Indus. By Griffin W. Vyse, B.A., M.R.A.S., etc., Executive Engineer P.W.D. Panjab.—Educational Literature for Japanese Women. By Basil Hall Chamberlain, Esq., M.R.A.S.—On the Natural Phenomenon Known in the East by

the Names Sub-hi-Kāshib, etc., etc. By J. W. Redhouse, M.R.A.S., Hon. Membr. R.S.L.—On a Chinese Version of the Sāṅkhyā Kārikā, etc., found among the Buddhist Books comprising the Tripitaka and two other works. By the Rev. Samuel Beal, M.A.—The Rock-cut Phrygian Inscriptions at Dorganlu. By Edward Thomas, F.R.S.—Index.

Vol. XI., Part. I., pp. 128, sewed. 5s.

CONTENTS.—On the Position of Women in the East in the Olden Time. By Edward Thomas, F.R.S.—Notice of the Scholars who have Contributed to the Extension of our Knowledge of the Languages of British India during the last Thirty Years. By Robert N. Cust, Hon. Librarian R.A.S.—Ancient Arabic Poetry: its Genuineness and Authenticity. By Sir William Muir, K.C.S.I., LL.D.—Note on Manrique's Mission and the Catholics in the time of Shah Jahān. By H. G. Keene, Esq.—On Sandhi in Pali. By the late R. C. Childers.—On Arabic Amulets and Mottoes. By E. T. Rogers, M.R.A.S.

Asiatic Society.—TRANSACTIONS OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. Complete in 3 vols. 4to., 80 Plates of Facsimiles, etc., cloth. London, 1827 to 1835. Published at £9 5s.; reduced to £5 5s.

The above contains contributions by Professor Wilson, G. C. Haughton, Davis, Morrison, Colebrooke, Humboldt, Dorn, Groteweld, and other eminent Oriental scholars.

Asiatic Society of Bengal.—JOURNAL OF THE ASIATIC SOCIETY OF BENGAL. Edited by the Honorary Secretaries. 8vo. 8 numbers per annum, 4s. each number.

Asiatic Society of Bengal.—PROCEEDINGS OF THE ASIATIC SOCIETY OF BENGAL. Published Monthly. 1s. each number.

Asiatic Society.—THE JOURNAL OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY. Edited by the Secretary. Nos. 1 to 35. 7s. 6d. to 10s. 6d. each number.

Asiatic Society.—JOURNAL OF THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY. 8vo. Published irregularly. 7s. 6d. each part.

Asiatic Society of Japan.—TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. Vol. I. From 30th October, 1872, to 9th October, 1873. 8vo. pp. 110, with plates. 1874. Vol. II. From 22nd October, 1873, to 15th July, 1874. 8vo. pp. 249. 1874. Vol. III. Part I. From 16th July, 1874, to December, 1874, 1875. Vol. III. Part II. From 13th January, 1875, to 30th June, 1875. Vol. IV. From 20th October, 1875, to 12th July, 1876. Each Part 7s. 6d.

Asiatic Society.—JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. New Series. Parts 1 to 11.

Aston.—A GRAMMAR OF THE JAPANESE WRITTEN LANGUAGE. By W. G. ASTON, M.A., Assistant Japanese Secretary, H.B.M.'s Legation, Yedo, Japan. Second edition, Enlarged and Improved. Royal 8vo. pp. 306. 28s.

Aston.—A SHORT GRAMMAR OF THE JAPANESE SPOKEN LANGUAGE. By W. G. ASTON, M.A., H. B. M.'s Legation, Yedo, Japan. Third edition. 12mo. cloth, pp. 96. 12s.

Athar-ul-Adhār—TRACES OF CENTURIES; or, Geographical and Historical Arabic Dictionary, by SELIM KHURI and SELIM SH-HADE. Geographical Parts I. to IV., Historical Parts I. and II. 4to. pp. 788 and 384. Price 7s. 6d. each part. [In course of publication.]

Atharva Veda Pratiçākhyā.—See under WHITNEY.

Auctores Sanscriti. Edited for the Sanskrit Text Society, under the supervision of THEODOR GOLDSTÜCKER. Vol. I., containing the Jaiminiya-Nyāya-Mālā-Vistara. Parts I. to VII., pp. 582, large 4to. sewed. 10s. each part. Complete in one vol., cloth, £3 13s. 6d. Vol. II. The Institutes of Gautama. Edited with an Index of Words, by A. F. STENZLER, Ph.D., Professor of Oriental Languages in the University of Breslau. 8vo. cloth, pp. iv. 78. 4s. 6d. Vol. III. Vaitāna Sātra. The Ritual of the Atharva Veda. Edited with Critical Notes and Indices, by DR. RICHARD GARBE. 8vo. sewed, pp. 119. 5s.

Axon.—THE LITERATURE OF THE LANCASHIRE DIALECT. A Bibliographical Essay. By WILLIAM E. A. AXON, F.R.S.L. Fcap. 8vo. sewed. 1870. 1s.

Baba.—AN ELEMENTARY GRAMMAR OF THE JAPANESE LANGUAGE, with Easy Progressive Exercises. By TATUI BABA. Crown 8vo. cloth, pp. xii. and 92. 5s.

Bachmaier.—PASIGRAPHICAL DICTIONARY AND GRAMMAR. By ANTON BACHMAIER, President of the Central Pasigraphical Society at Munich. 18mo. cloth, pp. viii. ; 26 ; 180. 1870. 3s.

Bachmaier.—PASIGRAPHISCHES WÖRTERBUCH ZUM GEBRAUCHE FÜR DIE DEUTSCHE SPRACHE. Verfaßt von ANTON BACHMAIER, Vorsitzendem des Central-Vereins für Pasigraphy in München. 18mo. cloth, pp. viii. ; 32 ; 128 ; 120. 1870. 2s. 6d.

Bachmaier.—DICTIONNAIRE PASIGRAPHIQUE, PRÉCÉDÉ DE LA GRAMMAIRE. Redigé par ANTOINE BACHMAIER, Président de la Société Centrale de Pasigraphy à Munich. 18mo. cloth, pp. vi 26 ; 168 ; 150. 1870. 2s. 6d.

Baldwin.—A MANUAL OF THE FOOCHOW DIALECT. By Rev. C. C. BALDWIN, of the American Board Mission. 8vo. pp. viii.—266. 18s.

Balfour.—WAIFS AND STRAYS FROM THE FAR EAST; being a Series of Disconnected Essays on Matters relating to China. By FREDERIC HENRY BALFOUR. 1 vol. demy 8vo. cloth, pp. 224. 10s. 6d.

Ballad Society (The).—Subscription—Small paper, one guinea, and large paper, three guineas, per annum. List of publications on application.

Ballantyne.—A GRAMMAR OF THE MAHRATTA LANGUAGE. For the use of the East India College at Haileybury. By JAMES R. BALLANTYNE, of the Scottish Naval and Military Academy. 4to. cloth, pp. 56. 5s.

Ballantyne.—ELEMENTS OF HINDÍ AND BRAJ BHÁKÁ GRAMMAR. By the late JAMES R. BALLANTYNE, LL.D. Second edition, revised and corrected Crown 8vo., pp. 44, cloth. 5s.

Ballantyne.—FIRST LESSONS IN SANSKRIT GRAMMAR; together with an Introduction to the Hitopadésa. Second edition. Second Impression. By JAMES R. BALLANTYNE, LL.D., Librarian of the India Office. 8vo. pp. viii. and 110, cloth. 1873. 3s. 6d.

Ballantyne.—HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGARI Character. With a Vocabulary of the Words. Prepared for the use of the Scottish Naval and Military Academy, by JAMES R. BALLANTYNE. Royal 8vo. cloth, pp. 74. 3s. 6d.

Ballantyne.—PRINCIPLES OF PERSIAN CALIGRAPHY, illustrated by Lithographic Plates of the TA'LIK characters, the one usually employed in writing the Persian and the Hindústani. Second edition. Prepared for the use of the Scottish Naval and Military Academy, by JAMES R. BALLANTYNE. 4to. cloth, pp. 14, 6 plates. 2s. 6d.

Banerjea.—THE ARIAN WITNESS, or the Testimony of Arian Scriptures in corroboration of Biblical History and the Rudiments of Christian Doctrine. Including Dissertations on the Original Home and Early Adventures of Indo-Arians. By the Rev. K. M. BANERJEA. 8vo. sewed, pp. xviii. and 236. 8s. 6d.

Bate.—A DICTIONARY OF THE HINDEE LANGUAGE. Compiled by J. D. BATE. 8vo. cloth, pp. 806. £2 12s. 6d.

Beal.—TRAVELS OF FAH HIAN AND SUNG-YUN, Buddhist Pilgrims from China to India (400 A.D. and 518 A.D.) Translated from the Chinese, by S. BEAL (B.A. Trinity College, Cambridge), a Chaplain in Her Majesty's Fleet, a Member of the Royal Asiatic Society, and Author of a Translation of the Pratimoksha and the Amitabha Sutra from the Chinese. Crown 8vo. pp. lxxiii. and 210, cloth, ornamental, with a coloured map. 10s. 6d.

Beal.—**A CATENA OF BUDDHIST SCRIPTURES FROM THE CHINESE.** By S. BEAL, B.A., Trinity College, Cambridge; a Chaplain in Her Majesty's Fleet, etc. 8vo. cloth, pp. xiv. and 436. 1871. 15s.

Beal.—**THE ROMANTIC LEGEND OF SÂKHYA BUDDHA.** From the Chinese-Sanskrit by the Rev. SAMUEL BEAL, Author of "Buddhist Pilgrims," etc. Crown 8vo. cloth, pp. 400. 1875. 12s.

Beal.—**THE BUDDHIST TRIPITAKA**, as it is known in China and Japan. A Catalogue and Compendious Report. By SAMUEL BEAL, B.A. Folio, sewed, pp. 117. 7s. 6d.

Beal.—**TEXTS FROM THE BUDDHIST CANON**, commonly known as DHAMMAPADA. Translated from the Chinese by S. BEAL, B.A., Professor of Chinese, University of London. With accompanying Narrative. Post 8vo. pp. viii. and 176, cloth. 7s. 6d.

Beames.—**OUTLINES OF INDIAN PHILOLOGY.** With a Map, showing the Distribution of the Indian Languages. By JOHN BEAMES. Second enlarged and revised edition. Crown 8vo. cloth, pp. viii. and 96. 5s.

Beames.—**NOTES ON THE BHOJPURÍ DIALECT OF HINDÍ**, spoken in Western Behar. By JOHN BEAMES, Esq., B.C.S., Magistrate of Chumparun. 8vo. pp. 26, sewed. 1868. 1s. 6d.

Beames.—**A COMPARATIVE GRAMMAR OF THE MODERN ARYAN LANGUAGES OF INDIA** (to wit), Hindi, Panjabi, Sindhi, Gujarati, Marathi, Uriya, and Bengali. By JOHN BEAMES, Bengal C.S., M.R.A.S., &c. Vol. I. On Sounds. 8vo. cloth, pp. xvi and 360. 16s. Vol. II. The Noun and the Pronoun. 8vo. cloth, pp. xii. and 348. 16s. Vol. III. The Verb. 8vo. cloth, pp. xii. and 316. [Just ready.]

Bede.—**VENERABILIS BEDEÆ HISTORIA ECCLESIASTICA GENTIS ANGLORUM.** Ad Fidem Codd. MSS. recensuit JOSEPHUS STEVENSON. With plan of the English Historical Society, by the late John Miller. 8v. pp. xxiv., xxi. and 424, and 2 facsimiles. 7s. 6d.

The same, in royal 8vo., uniform with the publications of the Master of the Rolls. 10s. 6d.

Bellairs.—**A GRAMMAR OF THE MARATHI LANGUAGE.** By H. S. K. BELLAIRES, M.A., and LAXMAN Y. ASHKEDKAR, B.A. 12mo. cloth, pp. 90. 5s.

Bellew.—**A DICTIONARY OF THE PUKKHTO, OR PUKSHTO LANGUAGE**, on a New and Improved System. With a reversed Part, or English and Pukkhto, By H. W. BELLEW, Assistant Surgeon, Bengal Army. Super Royal 8vo. pp. xii. and 356, cloth. 42s.

Bellew.—**A GRAMMAR OF THE PUKKHTO OR PUKSHTO LANGUAGE**, on a New and Improved System. Combining Brevity with Utility, and Illustrated by Exercises and Dialogues. By H. W. BELLEW, Assistant Surgeon, Bengal Army. Super-royal 8vo., pp. xii. and 156, cloth. 21s.

Bellew.—**FROM THE INDUS TO THE TIGRIS**: a Narrative of a Journey through the Countries of Balochistan, Afghanistan, Khorassan, and Iran, in 1872; together with a Synoptical Grammar and Vocabulary of the Braheo Language, and a Record of the Meteorological Observations and Altitudes on the March from the Indus to the Tigris. By H. W. BELLEW, C.S.I., Surgeon Bengal Staff Corps, Author of "A Journal of a Mission to Afghanistan in 1857-58," and "A Grammar and Dictionary of the Pukkhto Language." Demy 8vo. cloth. 14s.

Bellew.—**KASHMIR AND KASHGHAR.** A Narrative of the Journey of the Embassy to Kashghar in 1873-74. By H. W. BELLEW, C.S.I. Demy 8vo. cl., pp. xxxii. and 420. 16s.

Bellows.—**ENGLISH OUTLINE VOCABULARY**, for the use of Students of the Chinese, Japanese, and other Languages. Arranged by JOHN BELLOWS. With Notes on the writing of Chinese with Roman Letters. By Professor SUMMERS, King's College, London. Crown 8vo., pp. 6 and 368, cloth. 6s.

Bellows.—**OUTLINE DICTIONARY, FOR THE USE OF MISSIONARIES, Explorers, and Students of Language.** By MAX MÜLLEN, M.A., Taylorian Professor in the University of Oxford. With an Introduction on the proper use of the ordinary English Alphabet in transcribing Foreign Languages. The Vocabulary compiled by JOHN BELLows. Crown 8vo. Limp morocco, pp. xxxi. and 368. 7s. 6d.

Bellows.—**DICTIONARY FOR THE POCKET**, French and English, English and French. Both Divisions on same page. By JOHN BELLows. Masculine and Feminine Words shown by Distinguishing Types. Conjugations of all the Verbs; Liaison marked in French Part, and Hints to aid Pronunciation. Together with Tables and Maps. Revised by ALEXANDRE BELJAUME, M.A., and Fellow of the University, Paris. Second Edition. 32mo. roan, with tuck, gilt edges. 10s. 6d. Persian, 10s. 6d. Morocco, 12s. 6d.

Benfey.—**A GRAMMAR OF THE LANGUAGE OF THE VEDAS.** By Dr. THEODOR BENFEY. In 1 vol. 8vo., of about 650 pages. [In preparation.]

Benfey.—**A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE**, for the use of Early Students. By THEODOR BENFEY, Professor of Sanskrit in the University of Göttingen. Second, revised and enlarged, edition. Royal 8vo. pp. viii. and 296, cloth. 10s. 6d.

Benfey.—**VEDICA UND VERWANDTES.** Von THEODOR BENFEY. Cr. 8vo. 7s. 6d.

Beschi.—**CLAVIS HUMANIORUM LITTERARUM SUBLIMIORIS TAMULIOT IDIOMATIS.** Auctore R. P. CONSTANTIO JOSEPHO BESCHIO, Soc. Jesu, in Madurensi Regno Missionario. Edited by the Rev. K. IHLEFELD, and printed for A. Burnell, Esq., Tranquebar. 8vo. sewed, pp. 171. 10s. 6d.

Beveridge.—**THE DISTRICT OF BAKARGANJ;** its History and Statistics. By H. BEVERIDGE, B.C.S. 8vo. cloth, pp. xx. and 460. 21s.

Bhagavat-Geeta.—See under WILKINS.

Bibliotheca Indica. A Collection of Oriental Works published by the Asiatic Society of Bengal. Old Series. Fasc. 1 to 235. New Series. Fasc. 1 to 408. (Special List of Contents to be had on application.) Each Fsc in 8vo., 2s.; in 4to., 4s.

Bibliotheca Orientalis: or, a Complete List of Books, Pamphlets, Essays, and Journals, published in France, Germany, England, and the Colonies, on the History and the Geography, the Religious, the Antiquities, Literature, and Languages of the East. Edited by CHARLES FRIEDERICI. Part I., 1876, sewed, pp. 86, 2s. 6d. Part II., 1877, sewed, pp. 100, 2s. 6d.

Bibliotheca Sanskrita.—See TRÜBNER.

Bickell.—**OUTLINES OF HEBREW GRAMMAR.** By GUSTAVUS BICKELL, D.D. Revised by the Author; Annotated by the Translator, SAMUEL IVES CURTIS, junior, Ph.D. With a Lithographic Table of Semitic Characters by Dr. J. EUTING. Cr. 8vo. sd., pp. xiv. and 140. 1877. 3s. 6d.

Bigandet.—**THE LIFE OR LEGEND OF GAUDAMA,** the Buddha of the Burmese, with Annotations. The ways to Neibban, and Notice on the Phongyies, or Burmese Monks. By the Right Reverend P. BIGANDET, Bishop of Ramatha, Vicar Apostolic of Ava and Pegu. 8vo. pp. xi., 538, and v. £1 11s. 6d.

Bleek.—**A COMPARATIVE GRAMMAR OF SOUTH AFRICAN LANGUAGES.** By W. H. I. BLEEK, Ph.D. Volume I. I. Phonology. II. The Concord. Section 1. The Noun. 8vo. pp. xxxvi. and 322, cloth. £1 16s.

Bleek.—**A BRIEF ACCOUNT OF BUSHMAN FOLK LORE AND OTHER TEXTS.** By W. H. I. BLEEK, Ph.D., etc., etc. Folio sd., pp. 21. 1875. 2s. 6d.

Bleek.—**REYNARD IN SOUTH AFRICA;** or, Hottentot Fables. Translated from the Original Manuscript in Sir George Grey's Library. By Dr. W. H. I. BLEEK, Librarian to the Grey Library, Cape Town, Cape of Good Hope. In one volume, small 8vo., pp. xxxi. and 94, cloth. 3s. 6d.

Blochmann.—THE PROSODY OF THE PERSIANS, according to Saifi, Jami, and other Writers. By H. BLOCHMANN, M.A. Assistant Professor, Calcutta Madrasah. 8vo. sewed, pp. 166. 10s. 6d.

Blochmann.—SCHOOL GEOGRAPHY OF INDIA AND BRITISH BURMAH. By H. BLOCHMANN, M.A. 12mo. pp. vi. and 100. 2s. 6d.

Blochmann.—A TREATISE ON THE RUBA'I entitled Risalah i Tarana. By AGHA AHMAD 'ALI. With an Introduction and Explanatory Notes, by H. BLOCHMANN, M.A. 8vo. sewed, pp. 11 and 17. 2s. 6d.

Blochmann.—THE PERSIAN METRES BY SAIFI, and a Treatise on Persian Rhyme by Jami. Edited in Persian, by H. BLOCHMANN, M.A. 8vo. sewed pp. 62. 3s. 6d.

Bombay Sanskrit Series. Edited under the superintendence of G. BÜHLER, Ph. D., Professor of Oriental Languages, Elphinstone College, and F. KIELHORN, Ph. D., Superintendent of Sanskrit Studies, Deccan College. 1868-70.

1. PANCHATANTRA IV. AND V. Edited, with Notes, by G. BÜHLER, Ph. D. Pp. 84, 16. 6s.
2. NÁGOJÍBHÁTTA'S PARIBHÁSHENDUŠEKHARA. Edited and explained by F. KIELHORN, Ph. D. Part I., the Sanskrit Text and Various Readings. pp. 116. 10s. 6d.
3. PANCHATANTRA II. AND III. Edited, with Notes, by G. BÜHLER, Ph. D. Pp. 86, 14, 2. 7s. 6d.
4. PANCHATANTRA I. Edited, with Notes, by F. KIELHORN, Ph. D. Pp. 114, 53. 7s. 6d.
5. KÁLIDÁSA'S RAGHUVÁṂŚA. With the Commentary of Mallinátha. Edited, with Notes, by SHANKAR P. PANDIT, M.A. Part I. Cantos I.-VI. 10s. 6d.
6. KÁLIDÁSA'S MÁLAVIKÁGNIMITRA. Edited, with Notes, by SHANKAR P. PANDIT, M.A. 10s. 6d.
7. NÁGOJÍBHÁTTA'S PARIBHÁSHENDUŠEKHARA Edited and explained by F. KIELHORN, Ph. D. Part II. Translation and Notes. (Paribháshás, i.-xxxvii.) pp. 184. 10s. 6d.
8. KÁLIDÁSA'S RAGHUVÁṂŚA. With the Commentary of Mallinátha. Edited, with Notes, by SHANKAR P. PANDIT, M.A. Part II. Cantos VII.-XIII. 10s. 6d.
9. NÁGOJÍBHÁTTA'S PARIBHÁSHENDUŠEKHARA. Edited and explained by F. KIELHORN. Part II Translation and Notes. (Paribháshás xxxviii.-lxix.) 7s. 6d.
10. DANDIN'S DASAKUMARACHARITA. Edited with critical and explanatory Notes by G. Bühlner. Part I. 7s. 6d.
11. BHARTRHARI'S NITISATAKA AND VAITRAYASATAKA, with Extracts from Two Sanskrit Commentaries. Edited, with Notes, by KASINATH T. TELANG. 9s.
12. NAGOJIBHATTA'S PARIBHÁSHENDUSEKHKARA. Edited and explained by F. KIELHORN. Part II. Translation and Notes. (Paribháshás lxx.-cixii.) 7s. 6d.
13. KALIDASA'S RAGHUVAMSA, with the Commentary of Mallinatha. Edited, with Notes, by SHANKAR P. PANDIT. Part III. Cantos XIV.-XIX. 10s. 6d.
14. VIKRAMÁNKADEVACHARITA. Edited, with an Introduction, by G. BÜHLER. 7s. 6d.
15. BHAVABHÚTI'S MÁLATI-MÁDHAVA. With the Commentary of Jagaddhara, edited by RAMKRISHNA GOPAL BHANDARKAR. 14s.

Borooh.—A PRACTICAL ENGLISH-SANSKRIT DICTIONARY. By ANUNDORAM BOROOAH, B.A., B.C.S., of the Middle Temple, Barrister-at-Law. Vol. I. A to Falseness. pp. xx.-580-10. £1 1s. 6d.

Berooh.—A COMPANION TO THE SANSKRIT-READING UNDERGRADUATES of the Calcutta University, being a few notes on the Sanskrit Texts selected for examination, and their Commentaries. By ANUNDORAM BOROOAH. 8vo. pp. 64. 3s. 6d.

Borooh.—BHĀVABHŪTI AND HIS PLACE IN SANSKRIT LITERATURE. By ANUNDORAM BOROOAH. 8vo. sewed, pp. 70. 5s.

Bottrell.—TRADITIONS AND HEARTHSIDE STORIES OF WEST CORNWALL. By W. BOTTRELL (an old Celt). Demy 12mo. pp. vi. 292, cloth. 1870. Scarce.

Bottrell.—TRADITIONS AND HEARTHSIDE STORIES OF WEST CORNWALL. By WILLIAM BOTTRELL. With Illustrations by Mr. JOSEPH BLIGHT. Second Series. Crown 8vo. cloth, pp. iv. and 300. 6s.

Bowditch.—SUFFOLK SURNAMES. By N. I. BOWDITCH. Third Edition, 8vo. pp. xxvi. and 758, cloth. 7s. 6d.

Bretschneider.—ON THE KNOWLEDGE POSSESSED BY THE ANCIENT CHINESE OF THE ARABS AND ARABIAN COLONIES, and other Western Countries mentioned in Chinese Books. By E. BRETSCHNEIDER, M.D., Physician of the Russian Legation at Peking. 8vo. pp. 28, sewed. 1871. 1s.

Bretschneider.—NOTES ON CHINESE MEDIEVAL TRAVELLERS TO THE WEST. By E. BRETSCHNEIDER, M.D. Demy 8vo. sd., pp. 130. 5s.

Bretschneider.—ARCHÆOLOGICAL AND HISTORICAL RESEARCHES ON PEKING AND ITS ENVIRONS. By E. BRETSCHNEIDER, M.D., Physician to the Russian Legation at Peking. Imp. 8vo. sewed, pp. 64, with 4 Maps. 5s.

Bretschneider.—NOTICES OF THE MEDIEVAL GEOGRAPHY AND HISTORY OF CENTRAL AND WESTERN ASIA. Drawn from Chinese and Mongol Writings, and Compared with the Observations of Western Authors in the Middle Ages. By E. BRETSCHNEIDER, M.D. 8vo. sewed, pp. 233, with two Maps. 12s. 6d.

Brhat-Sanhita (The).—See under Kern.

Brinton.—THE MYTHS OF THE NEW WORLD. A Treatise on the Symbolism and Mythology of the Red Race of America. By DANIEL G. BRINTON, A.M., M.D. Second Edition, revised. Cr. 8vo. cloth, pp. viii. and 331. 12s. 6d.

British Museum.—CATALOGUE OF SANSKRIT AND PALI BOOKS in the British Museum. By DR. ERNST HAAS. Printed by permission of the Trustees of the British Museum. 4to pp. viii. and 188, boards. £1 1s.

British Museum Publications (List of) on Sale by TRÜBNER & Co. [On application.]

British Archæological Association (Journal of The). Volumes 1 to 31, 1844 to 1876, £1 11s. 6d. each. General Index to vols. 1 to 30. 8vo. cloth. 15s. Parts Quarterly, 8s. each.

Brockie.—INDIAN PHILOSOPHY. Introductory Paper. By WILLIAM BROCKIE, Author of "A Day in the Land of Scott," etc., etc. 8vo. pp. 26, sewed. 1872. 6d.

Bronson.—A DICTIONARY IN ASSAMESE AND ENGLISH. Compiled by M. BRONSON, American Baptist Missionary. 8vo. calf, pp. viii. and 609. £2 2s.

Brown.—THE DERVISHES; or, ORIENTAL SPIRITUALISM. By JOHN P. BROWN, Secretary and Dragoman of the Legation of the United States of America at Constantinople. With twenty-four Illustrations. 8vo. cloth, pp. viii. and 415. 14s.

Brown.—SANSKRIT PROSODY AND NUMERICAL SYMBOLS EXPLAINED. By CHARLES PHILIP BROWN, Author of the Telugu Dictionary, Grammar, etc., Professor of Telugu in the University of London. Demy 8vo. pp. 64, cloth. 3s. 6d.

Bühler.—**ELEVEN LAND-GRANTS OF THE CHAULUKYAS OF ĀÑHILVĀP.**
A Contribution to the History of Gujarāt. By G. BÜHLER. 16mo. sewed, pp. 126, with Facsimile. 3s. 6d.

Bühler.—**THREE NEW EDICTS OF AŚOKA.** By G. BÜHLER. 16mo. sewed, with Two Facsimiles. 2s. 6d.

Burgess.—**ARCHEOLOGICAL SURVEY OF WESTERN INDIA.** Vol. 1. Report of the First Season's Operations in the Belgām and Kaladgi Districts. Jan. to May, 1874. By JAMES BURGESS. With 56 photographs and lith. plates. Royal 4to. pp. viii. and 45. £2 2s.

Vol. 2. Report of the Second Season's Operations. Report on the Antiquities of Kāthiāwād and Kachh. 1874–5. By JAMES BURGESS, F.R.G.S., M.R.A.S., etc. With Map, Inscriptions, Photographs, etc. Roy. 4to. half bound, pp. x. and 242. £3 3s.

Vol. 3. Report of the Third Season's Operations. 1875–6. Report on the Antiquities in the Bidar and Aurangabad District. Royal 4to. half bound pp. viii. and 138, with 66 photographic and lithographic plates. £2 2s.

Burnell.—**CATALOGUE OF A COLLECTION OF SANSKRIT MANUSCRIPTS.** By A. C. BURNELL, M.R.A.S., Madras Civil Service. PART 1. *Vedic Manuscripts*. Fcap. 8vo. pp. 64, sewed. 1870. 2s.

Burnell.—**DAYADAÇĀLOKI.** TEN SLOKAS IN SANSKRIT, with English Translation. By A. C. BURNELL. 8vo. pp. 11. 2s.

Burnell.—**ELEMENTS OF SOUTH INDIAN PALÆOGRAPHY.** From the Fourth to the Seventeenth Century A.D. By A. C. BURNELL. Second Corrected and Enlarged Edition, 34 Plates and Map, in One Vol. 4to. pp. xiv.–148. £2 12s. 6d.

Burnell.—**ON THE AINDRA SCHOOL OF SANSKRIT GRAMMARIANS.** Their Place in the Sanskrit and Subordinate Literatures. By A. C. BURNELL. 8vo. pp. 120. 10s. 6d.

Burnell.—**THE SĀMAVIDHĀNABRĀHMĀNA** (being the Third Brāhmaṇa) of the Sāma Veda. Edited, together with the Commentary of Sāyaṇa, an English Translation, Introduction, and Index of Words, by A. C. BURNELL. Volume I.—Text and Commentary, with Introduction. 8vo. pp. xxviii. and 104. 12s. 6d.

Burnell.—**THE ARSHEYABRĀHMĀNA** (being the fourth Brāhmaṇa) OF THE SĀMA VEDA. The Sanskrit Text. Edited, together with Extracts from the Commentary of Sāyaṇa, etc. An Introduction and Index of Words. By A. C. BURNELL, Ph.D. 8vo, pp. 51 and 109. 10s. 6d.

Burnell.—**THE DEVATĀDHYĀYABRĀHMĀNA** (being the Fifth Brāhmaṇa) of the Sāma Veda. The Sanskrit Text edited, with the Commentary of Sāyaṇa, an Index of Words, etc., by A. C. BURNELL, M.R.A.S. 8vo. and Trans., pp. 34. 5s.

Burnell.—**THE JAIMINĪYA TEXT OF THE ARSHEYABRĀHMĀNA OF THE SĀMA VEDA.** Edited in Sanskrit by A. C. BURNELL, Ph. D. 8vo. sewed, pp. 56. 7s. 6d.

Burnell.—**THE SAMHITOPANISHADBRĀHMĀNA** (Being the Seventh Brāhmaṇa) of the Sāma Veda. The Sanskrit Text. With a Commentary, an Index of Words, etc. Edited by A. C. BURNELL, Ph.D. 8vo. stiff boards, pp. 86. 7s. 6d.

Burnell.—**THE VĀMÇABEĀHMĀNA** (being the Eighth Brāhmaṇa) of the Sāma Veda. Edited, together with the Commentary of Sāyaṇa, a Preface and Index of Words, by A. C. BURNELL, M.R.A.S., etc. 8vo. sewed, pp. xliii., 12, and xii., with 2 coloured plates. 10s. 6d.

Butler.—**HUNGARIAN POEMS AND FABLES FOR ENGLISH READERS.** Selected and translated by E. D. BUTLER, of the British Museum. With illustrations by A. G. BUTLER. Fcap. limp cloth, pp. vi.-88. 1877. 2s.

Buttmann.—**A GRAMMAR OF THE NEW TESTAMENT GREEK.** By A. BUTTMANN. Authorized translation by Prof J. H. Thayer, with numerous additions and corrections by the author. Demy 8vo, cloth, pp. xx. and 474. 1873. 14s.

Butrus-al-Bustâny.—**كتاب واترة المعارف**—**An Arabic Encyclopædia of Universal Knowledge**, by BUTRUS-AL-BUSTÂNY, the celebrated compiler of Mohit ul Mohit (محيط المحيط), and Katr el Mohit (قطر المحيط). This work will be completed in from 12 to 15 Vols., of which Vols. I. to III. are ready, Vol. I. contains letter ا to اب اب; Vol. II. اب اب to ار ار; Vol. III. ار ار to خ خ. Small folio, cloth, pp. 800 each. £1 11s. 6d. per Vol.

Byington.—**GRAMMAR OF THE CHOCTAW LANGUAGE.** By the Rev. CYRUS BYINGTON. Edited from the Original MSS. in Library of the American Philosophical Society, by D. G. BRINTON, M.D. Cr. 8vo. sewed, pp. 56. 7s. 6d.

Calcutta Review (The).—Published Quarterly. Price 8s. 6d. per number.

Caldwell.—**A COMPARATIVE GRAMMAR OF THE DRAVIDIAN, OR SOUTH-INDIAN FAMILY OF LANGUAGES.** By the Rev. R. CALDWELL, LL.D. A Second, corrected, and enlarged Edition. Demy 8vo. pp. 805. 1875. 28s.

Callaway.—**IZINGANEKWANE, NENSUMANSUMANE, NEZINDABA, ZABANTU** (Nursery Tales, Traditions, and Histories of the Zulus). In their own words, with a Translation into English, and Notes. By the Rev. HENRY CALLAWAY, M.D. Volume I., 8vo. pp. xiv. and 378, cloth. Natal, 1866 and 1867. 16s.

Callaway.—**THE RELIGIOUS SYSTEM OF THE AMAZULU.**

Part I.—Unkulunkulu; or, the Tradition of Creation as existing among the Amazulu and other Tribes of South Africa, in their own words, with a translation into English, and Notes. By the Rev. Canon CALLAWAY, M.D. 8vo. pp. 128, sewed. 1868. 4s.

Part II.—Amatongo; or, Ancestor Worship, as existing among the Amazulu, in their own words, with a translation into English, and Notes. By the Rev. CANON CALLAWAY, M.D. 1869. 8vo. pp. 127. sewed. 1869. 4s.

Part III.—Izinyanga Zokubula; or, Divination, as existing among the Amazulu, in their own words. With a Translation into English, and Notes. By the Rev. CANON CALLAWAY, M.D. 8vo. pp. 160, sewed. 1870. 4s.

Part IV.—Abatakati, or Medical Magic and Witchcraft. 8vo. pp. 40, sewed. 1s. 6d.

Calligaris.—**LE COMPAGNON DE TOUS, OU DICTIONNAIRE POLYGLOTTE.** Par le Colonel LOUIS CALLIGARIS, Grand Officier, etc. (French—Latin—Italian—Spanish—Portuguese—German—English—Modern Greek—Arabic—Turkish.) 2 vols. 4to., pp. 1157 and 746. Turin. £1 11s. 6d.

Campbell.—**SPECIMENS OF THE LANGUAGES OF INDIA**, including Tribes of Bengal, the Central Provinces, and the Eastern Frontier. By Sir G. CAMPBELL, M.P. Folio, paper, pp. 308. 1874. £1 11s. 6d.

Carletti.—**IDH-HAR-UL-HAQQ, Ou Manifestation de la Vérité de El-hage Rahmat-ullah Effendi de Delhi (un des Descendants du Calife Osman-ben-'Affan).** Traduit de l'Arabe, par un éminent, quoique très-jeune, Orientaliste de Tunis. Revu sur le texte, retouché en plusieurs endroits et augmenté d'une préface et d'un appendice. Par P. V. Carletti. In Two Vols. 8vo. [In the press.]

Carpenter.—**THE LAST DAYS IN ENGLAND OF THE RAJAH RAMMOHUN ROY.** By MARY CARPENTER, of Bristol. With Five Illustrations. 8vo. pp. 272, cloth. 7s. 6d.

Carr.—తొప్పెస్తులు. A COLLECTION OF TELUGU PROVERBS, Translated, Illustrated, and Explained; together with some Sanscrit Proverbs printed in the Devnâgari and Telugu Characters. By Captain M. W. CARR, Madras Staff Corps. One Vol. and Supplement, royal 8vo. pp. 488 and 148. 31s. 6d

Catlin.—O-KEE-PA. A Religious Ceremony of the Mandans. By GEORGE CATLIN. With 13 Coloured Illustrations. 4to. pp. 60, bound in cloth, gilt edges. 14s.

Chalmers.—A CONCISE KHANG-HSI CHINESE DICTIONARY. By the Rev. J. CHALMERS, LL.D., Canton. Three Vols. Royal 8vo. bound in Chinese style, pp. 1000. 21s.

Chalmers.—THE ORIGIN OF THE CHINESE; an Attempt to Trace the connection of the Chinese with Western Nations in their Religion, Superstitions, Arts, Language, and Traditions. By JOHN CHALMERS, A.M. Foolscape 8vo. cloth, pp. 78. 5s.

Chalmers.—THE SPECULATIONS ON METAPHYSICS, POLITY, AND MORALITY OF "THE OLD PHILOSOPHER" LAU TSE. Translated from the Chinese, with an Introduction by John Chalmers, M.A. Fcap. 8vo. cloth, xx. and 62. 4s. 6d.

Charnock.—LUDUS PATRONYMICUS; or, the Etymology of Curious Surnames. By RICHARD STEPHEN CHARNOCK, Ph.D., F.S.A., F.R.G.S. Crown 8vo., pp. 182, cloth. 7s. 6d.

Charnock.—VERBA NOMINALIA; or Words derived from Proper Names. By RICHARD STEPHEN CHARNOCK, Ph. Dr. F.S.A., etc. 8vo. pp. 326, cloth. 14s.

Charnock.—THE PEOPLES OF TRANSYLVANIA. Founded on a Paper read before THE ANTHROPOLOGICAL SOCIETY OF LONDON, on the 4th of May, 1869. By RICHARD STEPHEN CHARNOCK, Ph.D., F.S.A., F.R.G.S. Demy 8vo. pp. 36, sewed. 1870. 2s. 6d.

Chaucer Society's (The).—Subscription, two guineas per annum. List of Publications on application.

Childers.—A PALI-ENGLISH DICTIONARY, with Sanskrit Equivalents, and with numerous Quotations, Extracts, and References. Compiled by the late Prof. R. C. CHILDERS, late of the Ceylon Civil Service. Imperial 8vo. Double Columns. Complete in 1 Vol., pp. xxii. and 622, cloth. 1875. £3 3s. The first Pali Dictionary ever published.

Childers.—NOTES ON THE SINHALESE LANGUAGE. No. 1. On the Formation of the Plural of Neuter Nouns. By the late Prof. R. C. CHILDERS. Demy 8vo. sd., pp. 16. 1873. 1s.

Childers.—ON SANDHI IN PALI. By the late Prof. R. C. CHILDERS. 8vo. sewed, pp. 22. 1s.

Childers.—THE MAHĀPARINIBBĀNASUTTA OF THE SUTTA-PITAKA. The Pali Text. Edited by the late Professor R. C. CHILDERS. 8vo. cloth, pp. 72. 5s.

China Review; or, Notes and Queries on the Far East. Published bi-monthly. Edited by E. J. EITEL. 4to. Subscription, £1 10s. per volume.

Chintamon.—A COMMENTARY ON THE TEXT OR THE BHAGAVAD-GÍTÁ; or, the Discourse between Krishna and Arjuna of Divine Matters. A Sanscrit Philosophical Poem. With a few Introductory Papers. By HURRYCHUND CHINTAMON, Political Agent to H. H. the Guicowar Mulhar Rao Maharajah of Baroda. Post 8vo. cloth, pp. 118. 6s.

Christaller.—A DICTIONARY, ENGLISH, TSHI, (ASANTE), AKRA; Tshi (Chwee), comprising as dialects Akán (Asânté, Akém, Akuapém, etc.) and Fânté; Akra (Accra), connected with Adangme; Gold Coast, West Africa.

Enyiresi, Twi né Nkráñ | Enliši, Otâki kë Gâ
nsgm - asokyere - nhôma. | wiempi - ašiitšomý - wolo.

By the Rev. J. G. CHRISTALLER, Rev. C. W. LOCHER, Rev. J. ZIMMERMANN. 16mo. 7s. 6d.

Christaller.—A GRAMMAR OF THE ASANTE AND FANTE LANGUAGE, called Tshi (Chwee, Twi): based on the Akuapem Dialect, with reference to the other (Akan and Fante) Dialects. By Rev. J. G. CHRISTALLER. 8vo. pp. xxiv. and 203. 1875. 10s. 6d.

Clarke.—TEN GREAT RELIGIONS: an Essay in Comparative Theology. By JAMES FREEMAN CLARKE. 8vo. cloth, pp. x. and 528. 1871. 15s.

Clarke.—MEMOIR ON THE COMPARATIVE GRAMMAR OF EGYPTIAN, COPTIC, AND UDE. By HYDE CLARKE, Cor. Member American Oriental Society; Mem. German Oriental Society, etc., etc. Demy 8vo. sd., pp. 32. 2s.

Clarke.—RESEARCHES IN PRE-HISTORIC AND PROTO-HISTORIC COMPARATIVE PHILOLOGY, MYTHOLOGY, AND ARCHAEOLOGY, in connexion with the Origin of Culture in America and the Accad or Sumerian Families. By HYDE CLARKE. Demy 8vo. sewed, pp. xi. and 74. 1875. 2s. 6d.

Clarke.—SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia. By HYDE CLARKE, Esq. 8vo. sewed. 1s.

Cleasby.—AN ICELANDIC-ENGLISH DICTIONARY. Based on the MS. Collections of the late Richard Cleasby. Enlarged and completed by G. VIGFÚSSON. With an Introduction, and Life of Richard Cleasby, by G. WEBBE DASENT, D.C.L. 4to. £3 7s.

Cleasby.—APPENDIX TO AN ICELANDIC-ENGLISH DICTIONARY. *See* Skeat.

Colebrooke.—THE LIFE AND MISCELLANEOUS ESSAYS OF HENRY THOMAS COLEBROOKE. The Biography by his Son, Sir T. E. COLEBROOKE, Bart., M.P., The Essays edited by Professor Cowell. In 3 vols.

Vol. I. The Life. With Portrait and Map. Demy 8vo. cloth, pp. xii. and 492. 14s.

Vols. II. and III. The Essays. A New Edition, with Notes by E. B. COWELL, Professor of Sanskrit in the University of Cambridge. Demy 8vo. cloth, pp. xvi.-544, and x.-520. 1873. 28s.

Colleccao de Vocabulos e Frases usados na Provincia de S. Pedro, do Rio Grande do Sul, no Brasil. 12mo. pp. 32, sewed. 1s.

Contopoulos.—A LEXICON OF MODERN GREEK-ENGLISH AND ENGLISH MODERN GREEK. By N. CONTOPOULOS. In 2 vols. 8vo. cloth. Part I. Modern Greek-English, pp. 460. Part II. English-Modern Greek, pp. 582. £1 7s.

Conway.—THE SACRED ANTHOLOGY. A Book of Ethnical Scriptures. Collected and edited by M. D. CONWAY. 4th edition. Demy 8vo. cloth, pp. xvi. and 480. 12s.

Coomára Swamy.—THE DATHÁVANSA; or, the History of the Tooth-Relic of Gotama Buddha. The Pali Text and its Translation into English, with Notes. By Sir M. COOMÁRA SWAMY, Mudeliár. Demy 8vo. cloth, pp. 174. 1874. 10s. 6d.

Coomára Swamy.—THE DATHÁVANSA; or, the History of the Tooth-Relic of Gotama Buddha. English Translation only. With Notes. Demy 8vo. cloth, pp. 100. 1874. 6s.

Coomára Swamy.—SUTTA NÍPÁTA; or, the Dialogues and Discourses of Gotama Buddha. Translated from the Pali, with Introduction and Notes. By Sir M. COOMÁRA SWAMY. Cr. 8vo. cloth, pp. xxxvi. and 160. 1874. 6s.

Cotton.—ARABIC PRIMER. Consisting of 180 Short Sentences containing 30 Primary Words prepared according to the Vocal System of Studying Language. By General SIR ARTHUR COTTON, K.C.S.I. Cr. 8vo. cloth, pp. 38. 2s.

Cowell and Eggeling.—CATALOGUE OF BUDDHIST SANSKRIT MANUSCRIPTS in the Possession of the Royal Asiatic Society (Hodgson Collection). By Professors E. B. COWELL and J. EGGELING. 8vo. sd., pp. 56. 2s. 6d.

Cowell.—A SHORT INTRODUCTION TO THE ORDINARY PRAKRIT OF THE SANSKRIT DRAMAS. With a List of Common Irregular Prakrit Words. By Prof. E. B. COWELL. Cr. 8vo. limp cloth, pp. 40. 1876. 3s. 6d.

Cunningham.—THE ANCIENT GEOGRAPHY OF INDIA. I. The Buddhist Period, including the Campaigns of Alexander, and the Travels of Hwen-Thsang. By ALEXANDER CUNNINGHAM, Major-General, Royal Engineers (Bengal Retired). With thirteen Maps. 8vo. pp. xx. 590, cloth. 1870. 28s.

Cunningham.—THE BHILSA TOPES; or, Buddhist Monuments of Central India: comprising a brief Historical Sketch of the Rise, Progress, and Decline of Buddhism; with an Account of the Opening and Examination of the various Groups of Topes around Bhilsa. By Brev.-Major Alexander Cunningham, Bengal Engineers. Illustrated with thirty-three Plates. 8vo. pp. xxxvi. 370, cloth. 1854. £2 2s.

Cunningham.—ARCHAEOLOGICAL SURVEY OF INDIA. Four Reports, made during the years 1862-63-64-65. By ALEXANDER CUNNINGHAM, C.S.I., Major-General, etc. With Maps and Plates. Vols. 1 to 5. 8vo. cloth. £6.

Cust.—A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES. Accompanied by Two Language Maps. By R. CUST. Post 8vo. pp. xii. and 198, cloth. 12s.

Da Cunha.—MEMOIR ON THE HISTORY OF THE TOOTH-RELIC OF CEYLON; with an Essay on the Life and System of Gautama Buddha. By J. GERSON DA CUNHA. 8vo. cloth, pp. xiv. and 70. With 4 photographs and cuts. 7s. 6d.

Da Cunha.—THE SAHYADRI KHANDA OF THE SKANDA PURANA; a Mythological, Historical and Geographical Account of Western India. First edition of the Sanskrit Text, with various readings. By J. GERSON DA CUNHA, M.R.C.S. and L.M. Eng., L.R.C.P. Edinb., etc. 8vo. bds. pp. 680. £1 1s.

Da Cunha.—NOTES ON THE HISTORY AND ANTIQUITIES OF CHAUL AND BASSIN. By J. GERSON DA CUNHA, M.R.C.S. and L.M. Eng., etc. 8vo. cloth, pp. xvi. and 262. With 17 photographs, 9 plates and a map. £1 5s.

Dalton.—DESCRIPTIVE ETHNOLOGY OF BENGAL. By EDWARD TUTE DALTON, C.S.I., Colonel, Bengal Staff Corps, etc. Illustrated by Lithograph Portraits copied from Photographs. 33 Lithograph Plates. 4to. half-calf, pp. 340. £6 6s.

D'Alwis.—A DESCRIPTIVE CATALOGUE OF SANSKRIT, PALI, AND SINHALESE LITERARY WORKS OF CEYLON. By JAMES D'ALWIS, M.R.A.S., Advocate of the Supreme Court, &c., &c. In Three Volumes. Vol. I., pp. xxxii. and 244, sewed. 1870. 8s. 6d.

Davids.—THREE INSCRIPTIONS OF PARAKRAMA BÂHU THE GREAT, from Pulaстipura, Ceylon. By T. W. RHYNS DAVIDS. 8vo. pp. 20. 1s. 6d.

Davids.—SIGIRI, THE LION ROCK, NEAR PULASTIPURA, AND THE 39TH CHAPTER OF THE MAHÂVAMSA. By T. W. RHYNS DAVIDS. 8vo. pp. 30. 1s. 6d.

Delepiere.—SUPERCHERIES LITTÉRAIRES, PASTICHES SUPPOSITIONS D'AUTRUE, DANS LES LETTRES ET DANS LES ARTS. Par OCTAVE DELEPIERRE. Fcap. 4to. paper cover, pp. 328. 14s.

Delepiere.—TABLEAU DE LA LITTÉRATURE DU CENTON, CHEZ LES ANCIENS et chez les Modernes. Par Octave Delepiere. 2 vols. small 4to. paper cover, pp. 324 and 318. 21s.

Delepiere.—ESSAI HISTORIQUE ET BIBLIOGRAPHIQUE SUR LES RÉBUS. Par Octave Delepiere. 8vo. pp. 24, sewed. With 15 pages of Woodcuts. 1870. 3s. 6d.

Dennys.—CHINA AND JAPAN. A complete Guide to the Open Ports of those countries, together with Pekin, Yeddo, Hong Kong, and Macao; forming a Guide Book and *Vade Mecum* for Travellers, Merchants, and Residents in general; with 56 Maps and Plans. By W.M. FREDERICK MAYER, F.R.G.S. H.M.'s Consular Service; N. B. DENNYS, late H.M.'s Consular Service; and CHARLES KING, Lieut. Royal Marine Artillery. Edited by N. B. DENNYS. In one volume. 8vo. pp. 600, cloth. £2 2s.

Dennys.—A HANDBOOK OF THE CANTON VERNACULAR OF THE CHINESE LANGUAGE. Being a Series of Introductory Lessons, for Domestic and Business Purposes. By N. B. DENNYS, M.R.A.S., Ph.D. 8vo. cloth, pp. 4, 195, and 31. £1 10s.

Dennys.—A HANDBOOK OF MALAY COLLOQUIAL, as spoken in Singapore, Being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. DENNYS, Ph.D., F.R.G.S., M.R.A.S., etc., Author of "The Folklore of China," "Handbook of Cantonese," etc., etc. 8vo. cloth, pp. 204. £1 1s.

Dennys.—THE FOLK-LORE OF CHINA, and its Affinities with that of the Aryan and Semitic Races. By N. B. DENNYS, Ph.D., F.R.G.S., M.R.A.S., author of "A Handbook of the Canton Vernacular," etc. 8vo. cloth, pp. 168. 10s. 6d.

De Vere.—STUDIES IN ENGLISH; or, Glimpses of the Inner Life of our Language. By M. SCHERLE DE VERE, LL.D., Professor of Modern Languages in the University of Virginia. 8vo. cloth, pp. vi. and 365. 12s. 6d.

De Vere.—AMERICANISMS: THE ENGLISH OF THE NEW WORLD. By M. SCHERLE DE VERE, LL.D., Professor of Modern Languages in the University of Virginia. 8vo. pp. 685, cloth. 12s.

Dickson.—THE PÂTTMOKKHA, being the Buddhist Office of the Confession of Priests. The Pali Text, with a Translation, and Notes, by J. F. DICKSON, M.A. 8vo. sd., pp. 69. 2s.

Dinkard (The).—The Original Pehlwi Text, the same transliterated in Zend Characters. Translations of the Text in the Gujarati and English Languages; a Commentary and Glossary of Select Terms. By PESHTON DUSTOON BEHRAMJEE SUNJANA. Vols. I. and II. 8vo. cloth. £2 2s.

Döhne.—A ZULU-KAFIR DICTIONARY, etymologically explained, with copious illustrations and examples, preceded by an introduction on the Zulu-Kafir Language. By the Rev. J. L. DÖHNE. Royal 8vo. pp. xlii. and 418, sewed. Cape Town, 1857. 21s.

Döhne.—THE FOUR GOSPELS IN ZULU. By the Rev. J. L. DÖHNE, Missionary to the American Board, C.F.M. 8vo. pp. 208, cloth. Pietermaritzburg, 1866. 5s.

Doolittle.—A VOCABULARY AND HANDBOOK OF THE CHINESE LANGUAGE. Romanized in the Mandarin Dialect. In Two Volumes comprised in Three parts. By Rev. JUSTUS DOOLITTLE, Author of "Social Life of the Chinese." Vol. I. 4to. pp. viii. and 548. Vol. II. Parts II. and III., pp. vii. and 695. £1 11s. 6d. each vol.

Douglas.—CHINESE-ENGLISH DICTIONARY OF THE VERNACULAR OR SPOKEN LANGUAGE OF AMOY, with the principal variations of the Chang-Chew and Chin-Chew Dialects. By the Rev. CARSTAIRS DOUGLAS, M.A., LL.D., Glasg., Missionary of the Presbyterian Church in England. 1 vol. High quarto, cloth, double columns, pp. 632. 1873. £3 3s.

Douglas.—CHINESE LANGUAGE AND LITERATURE. Two Lectures delivered at the Royal Institution, by R. K. DOUGLAS, of the British Museum, and Professor of Chinese at King's College. Cr. 8vo. cl., pp. 118. 1875. 5s.

Douglas.—THE LIFE OF JENGHIZ KHAN. Translated from the Chinese, with an Introduction, by ROBERT KENNAWAY DOUGLAS, of the British Museum, and Professor of Chinese, King's College, London. Cr. 8vo. cloth, pp. xxxvi.-106. 1877. 5s.

Douise.—**GRIMM'S LAW**; **A STUDY**: or, Hints towards an Explanation of the so-called "Lautverschiebung." To which are added some Remarks on the Primitive Indo-European *K*, and several Appendices. By T. LE MARCHANT DOUAN. 8vo. cloth, pp. xvi. and 230. 10s. 6d.

Dowson.—**A GRAMMAR OF THE URDU OR HINDUSTANI LANGUAGE**. By JOHN DOWSON, M.R.A.S. 12mo. cloth, pp. xvi. and 264. 10s. 6d.

Dowson.—**A HINDUSTANI EXERCISE BOOK**. Containing a Series of Passages and Extracts adapted for Translation into Hindustani. By JOHN DOWSON, M.R.A.S., Professor of Hindustani, Staff College. Crown 8vo. pp. 100. Limp cloth, 2s. 6d.

Dwight.—**MODERN PHILOLOGY**: Its Discovery, History, and Influence. New edition, with Maps, Tabular Views, and an Index. By BENJAMIN W. DWIGHT. In two vols. cr. 8vo. cloth. First series, pp. 360; second series, pp. xi. and 554. £1.

Early English Text Society's Publications. Subscription, one guinea per annum.

1. **EARLY ENGLISH ALLITERATIVE POEMS.** In the West-Midland Dialect of the Fourteenth Century. Edited by R. MORRIS, Esq., from an unique Cottonian MS. 16s.
2. **ARTHUR** (about 1440 A.D.). Edited by F. J. FURNIVALL, Esq., from the Marquis of Bath's unique MS. 4s.
3. **ANE COMPENDIOUS AND BREUE TRACTATE CONCERNYNG YE OFFICE AND DEWTIE OF KYNGIS, etc.** By WILLIAM LAUDER. (1556 A.D.) Edited by F. HALL, Esq., D.C.L. 4s.
4. **SIR GAWAYNE AND THE GREEN KNIGHT** (about 1320-30 A.D.). Edited by R. MORRIS, Esq., from an unique Cottonian MS. 10s.
5. **OF THE ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE**; a treatise, noe shorter than necessarie, for the Schooles, by ALEXANDER HUME. Edited for the first time from the unique MS. in the British Museum (about 1617 A.D.), by HENRY B. WHEATLEY, Esq. 4s.
6. **LANCELOT OF THE LAIK.** Edited from the unique MS. in the Cambridge University Library (ab. 1500), by the Rev. WALTER W. SKRAT, M.A. 8s.
7. **THE STORY OF GENESIS AND EXODUS**, an Early English Song, of about 1250 A.D. Edited for the first time from the unique MS. in the Library of Corpus Christi College, Cambridge, by R. MORRIS, Esq. 8s.
8. **MORTE ARTHURE**; the Alliterative Version. Edited from ROBERT THORNTON's unique MS. (about 1440 A.D.) at Lincoln, by the Rev. GEORGE PERRY, M.A., Prebendary of Lincoln. 7s.
9. **ANIMADVERSIONS UPON THE ANNOTACIONS AND CORRECTIONS OF SOME IMPERFECTIONS OF IMPRESSIONES OF CHAUCER'S WORKES**, reprinted in 1598; by FRANCIS THYNNE. Edited from the unique MS. in the Bridgewater Library. By G. H. KINGSLY, Esq., M.D., and F. J. FURNIVALL, Esq., M.A. 10s.
10. **MERLIN, OR THE EARLY HISTORY OF KING ARTHUR**. Edited for the first time from the unique MS. in the Cambridge University Library (about 1450 A.D.), by HENRY B. WHEATLEY, Esq. Part I. 2s. 6d.
11. **THE MONACHE**, and other Poems of Sir David Lyndesay. Edited from the first edition by JOHNE SKOTT, in 1552, by FITZEDWARD HALL, Esq., D.C.L. Part I. 3s.
12. **THE WRIGHT'S CHASTE WIFE**, a Merry Tale, by Adam of Cobsam (about 1462 A.D.), from the unique Lambeth MS. 306. Edited for the first time by F. J. FURNIVALL, Esq., M.A. 1s.

Early English Text Society's Publications—continued.

13. *SCENTE MARHERETE, þE MEIDEN ANT MARTYR.* Three Texts of ab. 1200, 1310, 1330 A.D. First edited in 1862, by the Rev. OSWALD COCKAYNE, M.A., and now re-issued. 2s.
14. *KYNG HORN*, with fragments of Floriz and Blauncheflur, and the Assumption of the Blessed Virgin. Edited from the MSS. in the Library of the University of Cambridge and the British Museum, by the Rev. J. RAWSON LUMBY. 3s. 6d.
15. *POLITICAL, RELIGIOUS, AND LOVE POEMS*, from the Lambeth MS. No. 306, and other sources. Edited by F. J. FURNIVALL, Esq., M.A. 7s. 6d.
16. *A TRETICE IN ENGLISH* breuely drawe out of þ book of Quintis essencijs in Latyn, þ Hermys þ prophete and king of Egift after þ flood of Noe, fader of Philosophris, hadde by reuelacion of an aungil of God to him sente. Edited from the Sloane MS. 73, by F. J. FURNIVALL, Esq., M.A. 1s.
17. *PARALLEL EXTRACTS* from 29 Manuscripts of *PIERS PLOWMAN*, with Comments, and a Proposal for the Society's Three-text edition of this Poem. By the Rev. W. SKEAT, M.A. 1s.
18. *HALL MEIDENHEAD*, about 1200 A.D. Edited for the first time from the MS. (with a translation) by the Rev. OSWALD COCKAYNE, M.A. 1s.
19. *THE MONARCHE*, and other Poems of Sir David Lyndesay. Part II., the Complaynt of the King's Papingo, and other minor Poems. Edited from the First Edition by F. HALL, Esq., D.C.L. 3s. 6d.
20. *SOME TREATISES BY RICHARD ROLLE DE HAMPOLE*. Edited from Robert of Thornton's MS. (ab. 1440 A.D.), by Rev. GEORGE G. PERRY, M.A. 1s.
21. *MERLIN, OR THE EARLY HISTORY OF KING ARTHUR*. Part II. Edited by HENRY B. WHEATLEY, Esq. 4s.
22. *THE ROMANS OF PARTENAY, OR LUSIGNEN*. Edited for the first time from the unique MS. in the Library of Trinity College, Cambridge, by the Rev. W. W. SKEAT. M.A. 6s.
23. *DAN MICHEL'S ATENBITE OF INWYT*, or Remorse of Conscience, in the Kentish dialect, 1340 A.D. Edited from the unique MS. in the British Museum, by RICHARD MORRIS, Esq. 10s. 6d.
24. *HYMNS OF THE VIRGIN AND CHRIST; THE PARLIAMENT OF DEVILS*, and Other Religious Poems. Edited from the Lambeth MS. 853, by F. J. FURNIVALL, M.A. 3s.
25. *THE STACIONS OF ROME*, and the Pilgrim's Sea-Voyage and Sea-Sickness, with Clene Maydenhod. Edited from the Vernon and Porkington MSS., etc., by F. J. FURNIVALL, Esq., M.A. 1s.
26. *RELIGIOUS PIECES IN PROSE AND VERSE*. Containing Dan Jon Gaytrigg's Sermon; The Abbaye of S. Spirit; Sayne Jon, and other pieces in the Northern Dialect. Edited from Robert of Thorntone's MS. (ab. 1460 A.D.), by the Rev. G. PERRY, M.A. 2s.
27. *MANIPULUS VOCABULORUM*: a Rhyming Dictionary of the English Language, by PETER LEVINS (1570). Edited, with an Alphabetical Index, by HENRY B. WHEATLEY. 12s.
28. *THE VISION OF WILLIAM CONCERNING PIERS PLOWMAN*, together with Vita de Dowel, Dobet et Dobest. 1362 A.D., by WILLIAM LANGLAND. The earliest or Vernon Text; Text A. Edited from the Vernon MS., with full Collations, by Rev. W. W. SKEAT, M.A. 7s.

Early English English Text Society's Publications—continued.

29. **OLD ENGLISH HOMILIES AND HOMILETIC TREATISES.** (Sawles Warde and the Wohunge of Ure Lauerd : Ureisuns of Ure Louerd and of Ure Lefdi, etc.) of the Twelfth and Thirteenth Centuries. Edited from MSS. in the British Museum, Lambeth, and Bodleian Libraries ; with Introduction, Translation, and Notes. By RICHARD MORRIS. *First Series.* Part I. 7s.
30. **PIERS, THE PLOUGHMAN'S CREDE** (about 1394). Edited from the MSS. by the Rev. W. W. SKRAT, M.A. 2s.
31. **INSTRUCTIONS FOR PARISH PRIESTS.** By JOHN MYRC. Edited from Cotton MS. Claudius A. II., by EDWARD PEACOCK, Esq., F.S.A., etc., etc. 4s.
32. **THE BABEE'S BOOK**, Aristotle's A B C, Urbanitatis, Stans Puer ad Mensam, the Lyttille Childrenes Lytil Boke. **THE BOXES OF NURTURE** of Hugh Rhodes and John Russell, Wynkyn de Worde's Boke of Kervynge, The Booke of Demeanor, The Boke of Curtasye, Seager's Schoole of Vertue, etc., etc. With some French and Latin Poems on like subjects, and some Fore-words on Education in Early England. Edited by F. J. FURNIVALL, M.A., Trin. Hall, Cambridge. 15s.
33. **THE BOOK OF THE KNIGHT DE LA TOUR LANDRY**, 1372. A Father's Book for his Daughters, Edited from the Harleian MS. 1764, by THOMAS WRIGHT Esq., M.A., and Mr. WILLIAM ROSSITER. 8s.
34. **OLD ENGLISH HOMILIES AND HOMILETIC TREATISES.** (Sawles Warde, and the Wohunge of Ure Lauerd : Ureisuns of Ure Louerd and of Ure Lefdi, etc.) of the Twelfth and Thirteenth Centuries. Edited from MSS. in the British Museum, Lambeth, and Bodleian Libraries ; with Introduction, Translation, and Notes, by RICHARD MORRIS. *First Series.* Part 2. 8s.
35. **SIR DAVID LYNDSEY'S WORKS. PART 3.** The Historie of ane Nobil and Waikendeand Sqvyer, WILLIAM MELDRUM, umqyhyle Laird of Cleische and Bynnis, compylit be Sir DAVID LYNDSEY of the Mont *alias* Lyoun King of Armes. With the Testament of the said Williame Meldrum, Squyer, compylit also be Sir Dauid Lyndesay, etc. Edited by F. HALL, D.C.L. 2s.
36. **MERLIN, OR THE EARLY HISTORY OF KING ARTHUR.** A Prose Romance (about 1450-1460 A.D.), edited from the unique MS. in the University Library, Cambridge, by HENRY B. WHEATLEY. With an Essay on Arthurian Localities, by J. S. STUART GLENNIE, Esq. Part III. 1869. 12s.
37. **SIR DAVID LYNDSEY'S WORKS. PART IV.** Ane Satyre of the thrie estaite, in commendation of vertew and vituperation of vycce. Maid be Sir DAVID LYNDSEY, of the Mont, *alias* Lyon King of Armes. At Edinbvrgh. Printed by Robert Charteris, 1602. Cvm privilegio regis. Edited by F. HALL, Esq., D.C.L. 4s.
38. **THE VISION OF WILLIAM CONCERNING PIERS THE PLOWMAN**, together with Vita de Dowel, Dobet, et Dobest, Secundum Wit et Resoun, by WILLIAM LANGLAND (1377 A.D.). The "Crowley" Text ; or Text B. Edited from MS. Laud Misc. 581, collated with MS. Rawl. Poet. 38, MS. B. 15. 17. in the Library of Trinity College, Cambridge, the MS. in Oriel College, Oxford, MS. Bodley 814, etc. By the Rev. WALTER W. SKRAT, M.A., late Fellow of Christ's College, Cambridge. 10s. 6d.
39. **THE "GEST HISTORIALE" OF THE DESTRUCTION OF TROY.** An Alliterative Romance, translated from Guido De Colonna's "Hystoria Troiana." Now first edited from the unique MS. in the Hunterian Museum, University of Glasgow, by the Rev. GEO. A. PANTON and DAVID DONALDSON. Part I. 10s. 6d.

Early English Text Society's Publications—continued.

40. **ENGLISH GILDS.** The Original Ordinances of more than One Hundred Early English Gilds : Together with the olde usages of the cite of Wynchestre; The Ordinances of Worcester; The Office of the Mayor of Bristol; and the Customary of the Manor of Tettenhall-Regis. From Original MSS. of the Fourteenth and Fifteenth Centuries. Edited with Notes by the late TOULMIN SMITH, Esq., F.R.S. of Northern Antiquaries (Copenhagen). With an Introduction and Glossary, etc., by his daughter, LUCY TOULMIN SMITH. And a Preliminary Essay, in Five Parts, ON THE HISTORY AND DEVELOPMENT OF GILDS, by LUJO BRENTANO, Doctor Juris Utriusque et Philosophiae. 21s.

41. **THE MINOR POEMS OF WILLIAM LAUDER,** Playwright, Poet, and Minister of the Word of God (mainly on the State of Scotland in and about 1568 A.D., that year of Famine and Plague). Edited from the Unique Originals belonging to S. CHRISTIE-MILLER, Esq., of Britwell, by F. J. FURNIVALL, M.A., Trin. Hall, Camb. 3s.

42. **BERNARDUS DE CURA REI FAMILIARIS,** with some Early Scotch Prophecies, etc. From a MS., KK 1. 5, in the Cambridge University Library. Edited by J. RAWSON LUMBY, M.A., late Fellow of Magdalen College, Cambridge. 2s.

43. **RATIS RAVING,** and other Moral and Religious Pieces, in Prose and Verse. Edited from the Cambridge University Library MS. KK 1. 5, by J. RAWSON LUMBY, M.A., late Fellow of Magdalen College, Cambridge. 3s.

44. **JOSEPH OF ARIMATHIE:** otherwise called the Romance of the Saint Graal, or Holy Grail: an alliterative poem, written about A.D. 1350, and now first printed from the unique copy in the Vernon MS. at Oxford. With an appendix, containing "The Lyfe of Joseph of Armathy," reprinted from the black-letter copy of Wynkyn de Worde; "De sancto Joseph ab Arimathie," first printed by Pynson, A.D. 1518; and "The Lyfe of Joseph of Arimathie," first printed by Pynson, A.D. 1520. Edited, with Notes and Glossarial Indices, by the Rev. WALTER W. SKEAT, M.A. 5s.

45. **KING ALFRED'S WEST-SAXON VERSION OF GREGORY'S PASTORAL CARE.** With an English translation, the Latin Text, Notes, and an Introduction. Edited by HENRY SWETT, Esq., of Balliol College, Oxford. Part I. 10s.

46. **LEGENDS OF THE HOLY ROOD; SYMBOLS OF THE PASSION AND CROSS-POEMS.** In Old English of the Eleventh, Fourteenth, and Fifteenth Centuries. Edited from MSS. in the British Museum and Bodleian Libraries; with Introduction, Translations, and Glossarial Index. By RICHARD MORRIS, LL.D. 10s.

47. **SIR DAVID LYNDSEAY'S WORKS. PART V.** The Minor Poems of Lyndesay. Edited by J. A. H. MURRAY, Esq. 3s.

48. **THE TIMES' WHISTLE:** or, A Newe Daunce of Seven Satires, and other Poems: Compiled by R. C. Gent. Now first Edited from MS. Y. 8. 3. in the Library of Canterbury Cathedral; with Introduction, Notes, and Glossary, by J. M. COWPER. 6s.

49. **AN OLD ENGLISH MISCELLANY,** containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century. Edited from the MSS. by the Rev. R. MORRIS, LL.D. 10s.

50. **KING ALFRED'S WEST-SAXON VERSION OF GREGORY'S PASTORAL CARE.** Edited from 2 MSS., with an English translation. By HENRY SWETT, Esq., Balliol College, Oxford. Part II. 10s.

51. **DE LIFLADE OF ST. JULIANA,** from two old English Manuscripts of 1230 A.D. With renderings into Modern English, by the Rev. O. COCKAYNE and EDMUND BROCK. Edited by the Rev. O. COCKAYNE, M.A. Price 2s.

Early English Text Society's Publications—*continued.*

- 52. **PALLADIUS ON HUSBONDRIE**, from the unique MS., ab. 1420 A.D., ed. Rev. B. LODGE. Part I. 10s.
- 53. **OLD ENGLISH HOMILIES**, Series II., from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, L.L.D. 8s.
- 54. **THE VISION OF PIERS PLOWMAN**, Text C (completing the three versions of this great poem), with an Autotype; and two unique alliterative Poems: *Richard the Redclere* (by WILLIAM, the author of the *Vision*); and *The Crowned King*; edited by the Rev. W. W. SKEAT, M.A. 18s.
- 55. **GENERYDES**, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part I. 8s.
- 56. **THE GEST HISTORIALE OF THE DESTRUCTION OF TROY**, translated from Guido de Colonna, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d.
- 57. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI,"** in four Texts, from MS. Cotton, Vesp. A. iii. in the British Museum; Fairfax MS. 14. in the Bodleian; the Göttingen MS. Theol. 107; MS. R. 3, 8, in Trinity College, Cambridge. Edited by the Rev. R. MORRIS, L.L.D. Part I. with two photo-lithographic facsimiles by Cooke and Fotheringham. 10s. 6d.
- 58. **THE BLICKLING HOMILIES**, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, L.L.D. (With a Photolithograph). Part I. 8s.
- 59. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI,"** in four Texts, from MS. Cotton Vesp. A. iii. in the British Museum; Fairfax MS. 14. in the Bodleian; the Göttingen MS. Theol. 107; MS. R. 3, 8, in Trinity College, Cambridge. Edited by the Rev. R. MORRIS, L.L.D. Part II. 15s.
- 60. **MEDITACYUNS ON THE SEPER OF OUR LORBE** (perhaps by ROBERT OF BRUNNE). Edited from the MSS. by J. M. COWPER, Esq. 2s. 6d.
- 61. **THE ROMANCE AND PROPHECIES OF THOMAS OF ERCELDOUNE**, printed from Five MSS. Edited by Dr. JAMES A. H. MURRAY. 10s. 6d.
- 62. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI,"** in Four Texts. Edited by the Rev. R. MORRIS, M.A., L.L.D. Part III. 15s.
- 63. **THE BLICKLING HOMILIES**. Edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, L.L.D. Part II. 4s.
- 64. **FRANCIS THYNNE'S EMBLEMES AND EPIGRAMS**, A.D. 1600, from the Earl of Ellesmere's unique MS. Edited by F. J. FURNIVALL, M.A. 4s.
- 65. **BE DOMES DÆGE** (Bede's *De Die Judicii*) and other short Anglo-Saxon Pieces. Edited from the unique MS. by the Rev. J. RAWSON LUMRY, B.D. 2s.
- 66. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI,"** in Four Texts. Edited by Rev. R. MORRIS, M.A., L.L.D. Part IV. 10s.
- 67. **NOTES ON PIERS PLOWMAN**. By the Rev. W. W. SKEAT, M.A. Part I. 21s.
- 68. **The Early English Version of the "CURSOR MUNDI,"** in Four Texts. Edited by Rev. R. MORRIS, M.A., L.L.D. Part V. 25s.

Early English Text Society's Publications—continued.

69. **ADAM DAVY'S FIVE DREAMS ABOUT EDWARD II. THE LIFE OF SAINT ALEXIUS.** Solomon's Book of Wisdom. St. Jerome's 15 Tokens before Doomsday. The Lamentation of Souls. Edited from the Laud MS. 622, in the Bodleian Library, by F. J. FURNIVALL, M.A. 6s.

Extra Series. Subscriptions—Small paper, one guinea; large paper two guineas, per annum.

1. **THE ROMANCE OF WILLIAM OF PALERN** (otherwise known as the Romance of William and the Werwolf). Translated from the French at the command of Sir Humphrey de Bohun, about A.D. 1350, to which is added a fragment of the Alliterative Romance of Alisaunder, translated from the Latin by the same author, about A.D. 1340; the former re-edited from the unique MS. in the Library of King's College, Cambridge, the latter now first edited from the unique MS. in the Bodleian Library, Oxford. By the Rev. WALTER W. SKEAT, M.A. 8vo. sewed, pp. xlii. and 328. £1 6s.
2. **ON EARLY ENGLISH PRONUNCIATION**, with especial reference to Shakspere and Chaucer; containing an investigation of the Correspondence of Writing with Speech in England, from the Anglo-Saxon period to the present day, preceded by a systematic Notation of all Spoken Sounds by means of the ordinary Printing Types; including a re-arrangement of Prof. F. J. Child's Memoirs on the Language of Chaucer and Gower, and reprints of the rare Tracts by Salesbury on English, 1547, and Welsh, 1567, and by Barcley on French, 1521. By ALEXANDER J. ELLIS, F.R.S. Part I. On the Pronunciation of the xivth, xvith, xvith, and xviiiith centuries. 8vo. sewed, pp. viii. and 416. 10s.
3. **CAXTON'S BOOK OF CURTESYE**, printed at Westminster about 1477-8, A.D., and now reprinted, with two MS. copies of the same treatise, from the Oriel MS. 79, and the Balliol MS. 354. Edited by FREDERICK J. FURNIVALL, M.A. 8vo. sewed, pp. xii. and 58. 5s.
4. **THE LAY OF HAVELOK THE DANE**; composed in the reign of Edward I., about A.D. 1280. Formerly edited by Sir F. MADDEN for the Roxburgh Club, and now re-edited from the unique MS. Laud Misc. 108, in the Bodleian Library, Oxford, by the Rev. WALTER W. SKEAT, M.A. 8vo. sewed, pp. iv. and 160. 10s.
5. **CHAUCER'S TRANSLATION OF BOETHIUS'S "DE CONSOLATIONE PHILOSOPHIE."** Edited from the Additional MS. 10,340 in the British Museum. Collated with the Cambridge Univ. Libr. MS. II. 3. 21. By RICHARD MORRIS. 8vo. 12s.
6. **THE ROMANCE OF THE CHEVRELERE ASSIGNE.** Re-edited from the unique manuscript in the British Museum, with a Preface, Notes, and Glossarial Index, by HENRY H. GIBBS, Esq., M.A. 8vo. sewed, pp. xviii. and 38. 8s.
7. **ON EARLY ENGLISH PRONUNCIATION**, with especial reference to Shakspere and Chaucer. By ALEXANDER J. ELLIS, F.R.S., etc., etc. Part II. On the Pronunciation of the xiiiith and previous centuries, of Anglo-Saxon, Icelandic, Old Norse and Gothic, with Chronological Tables of the Value of Letters and Expression of Sounds in English Writing. 10s.
8. **QUEENE ELIZABETHES ACHADEMY**, by Sir HUMPHREY GILBERT. A Booke of Precedence, The Ordering of a Funeral, etc. Varying Versions of the Good Wife, The Wise Man, etc., Maxims, Lydgate's Order of Fools, A Poem on Heraldry, Occleve on Lords' Men, etc., Edited by F. J. FURNIVALL, M.A., Trin. Hall, Camb. With Essays on Early Italian and German Books of Courtesy, by W. M. ROSSETTI, Esq., and E. OSWALD, Esq. 8vo. 13s.

Early English Text Society's Publications—continued.

9. THE FRATERNITYE OF VACABONDIES, by JOHN AWDELEY (licensed in 1560-1, imprinted then, and in 1565), from the edition of 1575 in the Bodleian Library. A Cauet or Waring for Commen Cursetors vulgarely called Vagabones, by THOMAS HARMAN, ESQUIRE. From the 3rd edition of 1567, belonging to Henry Huth, Esq., collated with the 2nd edition of 1567, in the Bodleian Library, Oxford, and with the reprint of the 4th edition of 1573. A Sermon in Praise of Thieves and Thievery, by PARSON HABRN OR HYBERDYNE, from the Lansdowne MS. 98, and Cotton Vesp. A. 25. Those parts of the Groundworke of Conny-catching (ed. 1592), that differ from *Harman's Cauet*. Edited by EDWARD VILES & F. J. FURNIVALL. 8vo. 7s. 6d.
10. THE FYRST BOKE OF THE INTRODUCTION OF KNOWLEDGE, made by Andrew Borde, of Physycke Doctor. A COMPENDYOUS REGIMENT OF A DYETARY OF HELTH made in Mountpillyer, compiled by Andrewe Boorde, of Physycke Doctor. BARNES IN THE DEFENCE OF THE BERDE: a treatise made, answerynge the treatyse of Doctor Borde upon Berdes. Edited, with a life of Andrew Boorde, and large extracts from his Breuyary, by F. J. FURNIVALL, M.A., Trinity Hall, Camb. 8vo. 18s.
11. THE BRUCE; or, the Book of the most excellent and noble Prince, Robert de Broyss, King of Scots: compiled by Master John Barbour, Archdeacon of Aberdeen. A.D. 1375. Edited from MS. G 28 in the Library of St. John's College, Cambridge, written A.D. 1487; collated with the MS. in the Advocates' Library at Edinburgh, written A.D. 1489, and with Hart's Edition, printed A.D. 1616; with a Preface, Notes, and Glossarial Index, by the Rev. WALTER W. SKEAT, M.A. Part I. 8vo. 12s.
12. ENGLAND IN THE REIGN OF KING HENRY THE EIGHTH. A Dialogue between Cardinal Pole and Thomas Lupset, Lectures in Rhetoric at Oxford. By THOMAS STARKEY, Chaplain to the King. Edited, with Preface, Notes, and Glossary, by J. M. COWPER. And with an Introduction, containing the Life and Letters of Thomas Starkey, by the Rev. J. S. BREWER, M.A. Part II. 12s. (*Part I.*, *Starkey's Life and Letters*, is in preparation.)
13. A SUPPLICACYON FOR THE BEGGARS. Written about the year 1529, by SIMON FISH. Now re-edited by FREDERICK J. FURNIVALL. With a Supplyacion to our mooste Soueraigne Lorde Kynge Henry the Eyyght (1544 A.D.), A Supplication of the Poore Commons (1546 A.D.), The Decaye of England by the great multitude of Shepe (1550-3 A.D.). Edited by J. MEADOWS COWPER. 6s.
14. ON EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspere and Chaucer. By A. J. ELLIS, F.R.S., F.S.A. Part III. Illustrations of the Pronunciation of the xivth and xvith Centuries. Chaucer, Gower, Wycliffe, Spenser, Shakspere, Salesbury, Barcley, Hart, Bullokar, Gill. Pronouncing Vocabulary. 10s.
15. ROBERT CROWLEY'S THIRTY-ONE EPIGRAMS, Voyce of the Last Trumpet, Way to Wealth, etc., 1550-1 A.D. Edited by J. M. COWPER, Esq. 12s.
16. A TREATISE ON THE ASTROLABE; addressed to his son Lowys, by Geoffrey Chaucer, A.D. 1391. Edited from the earliest MSS. by the Rev. WALTER W. SKEAT, M.A., late Fellow of Christ's College, Cambridge. 10s.
17. THE COMPLAYNT OF SCOTLANDE, 1549, A.D., with an Appendix of four Contemporary English Tracts. Edited by J. A. H. MURRAY, Esq. Part I. 10s.
18. THE COMPLAYNT OF SCOTLANDE, etc. Part II. 8s.
19. OURE LADYES MYROURE, A.D. 1530, edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

Early English Text Society's Publications—continued.

20. LONELICH's HISTORY OF THE HOLY GRAIL (ab. 1450 A.D.), translated from the French Prose of SIRE ROBIER DE BORRON. Re-edited from the Unique MS. in Corpus Christi College, Cambridge, by F. J. Furnivall, Esq. M.A. Part I. 8s.

21. BARBOUR's BRUCE. Edited from the MSS. and the earliest printed edition by the Rev. W. W. SKEAT, M.A. Part II. 4s.

22. HENRY BRINKLOW's COMPLAYNT OF RODERYCK MORS, somtyme a gray Fryre, unto the Parliament Howse of Iugland his naturall Country, for the Redresse of certen wicked Lawes, euel Customs, and cruel Decreys (ab. 1542); and THE LAMENTACION OF A CHRISTIAN AGAINST THE CITIE OF LONDON, made by Roderigo Mors, A.D. 1545. Edited by J. M. COWPER, Esq. 9s.

23. ON EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspere and Chaucer. By A. J. ELLIS, Esq., F.R.S. Part IV. 10s.

24. LONELICH's HISTORY OF THE HOLY GRAIL (ab. 1450 A.D.), translated from the French Prose of SIRE ROBIER DE BORRON. Re-edited from the Unique MS. in Corpus Christi College, Cambridge, by F. J. FURNIVALL, Esq., M.A. Part II. 10s.

25. THE ROMANCE OF GUY OF WARWICK. Edited from the Cambridge University MS. by Prof. J. ZUPITZA, Ph.D. Part I. 20s.

26. THE ROMANCE OF GUY OF WARWICK. Edited from the Cambridge University MS. by Prof. J. ZUPITZA, Ph.D. (The 2nd or 15th century version.) Part II. 14s.

27. THE ENGLISH WORKS OF JOHN FISHER, Bishop of Rochester (died 1535). Edited by Professor J. E. B. MAYOR, M.A. Part I., the Text. 16s.

28. LONELICH's HISTORY OF THE HOLY GRAIL. Edited by F. J. FURNIVALL, M.A. Part III. 10s.

29. BARBOUR's BRUCE. Edited from the MSS. and the earliest Printed Edition, by the Rev. W. W. SKEAT, M.A. Part III. 21s.

30. LONELICH's HISTORY OF THE HOLY GRAIL. Edited by F. J. FURNIVALL, Esq., M.A. Part IV. 15s.

31. ALEXANDER AND DINDIMUS. Translated from the Latin about A.D. 1340-50. Re-edited by the Rev. W. W. SKEAT, M.A. 6s.

Edda Saemundar Hinns Froða—The Edda of Saemund the Learned. From the Old Norse or Icelandic. By BENJAMIN THORPE. Part I. with a Mythological Index. 12mo. pp. 152, cloth. 3s. 6d. Part II. with Index of Persons and Places. 12mo. pp. viii. and 172, cloth. 1866. 4s. ; or in 1 Vol. complete, 7s. 6d.

Edkins.—INTRODUCTION TO THE STUDY OF THE CHINESE CHARACTERS. By J. EDKINS, D.D., Peking, China. Roy. 8vo. pp. 340, paper boards. 18s.

Edkins.—CHINA'S PLACE IN PHILOLOGY. An attempt to show that the Languages of Europe and Asia have a common origin. By the Rev. JOSEPH EDKINS. Crown 8vo, pp. xxiii.—403, cloth. 10s. 6d.

Edkins.—A VOCABULARY OF THE SHANGHAI DIALECT. By J. EDKINS. 8vo. half-calf, pp. vi. and 151. Shanghai, 1869. 21s.

Edkins.—A GRAMMAR OF COLLOQUIAL CHINESE, as exhibited in the Shanghai Dialect. By J. EDKINS, B.A. Second edition, corrected. 8vo. half-calf, pp. viii. and 225. Shanghai, 1868. 21s.

Edkins.—A GRAMMAR OF THE CHINESE COLLOQUIAL LANGUAGE, commonly called the Mandarin Dialect. By JOSEPH EDKINS. Second edition. 8vo. half-calf, pp. viii. and 279. Shanghai, 1864. £1 10s.

Edkins.—PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE. With Lists of Common Words and Phrases. By J. EDKINS, B.A. Third edition, 8vo. pp. 120. 1869. 14s.

Edkins.—RELIGION IN CHINA. A Brief Account of the Three Religions of the Chinese. By JOSEPH EDKINS, D.D. Post 8vo. cloth. 7s. 6d.

Eger and Grime; an Early English Romance. Edited from Bishop Percy's Folio Manuscript, about 1650 A.D. By JOHN W. HALES, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge, and FREDERICK J. FURNIVALL, M.A., of Trinity Hall, Cambridge. 1 vol. 4to., pp. 64, (only 100 copies printed), bound in the Roxburghe style. 10s. 6d.

Egyptian Calendar for the Year 1295 A.H. (1878 A.D.), corresponding with the years 1594, 1595, of the Koptic Era. Demy 8vo. sewed, pp. 98. 6s.

Eitel.—A CHINESE DICTIONARY IN THE CANTONESE DIALECT. By ERNEST JOHN EITEL, Ph.D. Tubing. Will be completed in four parts. Part I. (A—K). 8vo. sewed, pp. 202. 12s. 6d. Part II. (K—M). pp. 202. 12s. 6d.

Eitel.—HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM. By the Rev. E. J. EITEL, of the London Missionary Society. Crown 8vo. pp. viii., 224, cl., 18s.

Eitel.—FENG-SHUI: or, The Rudiments of Natural Science in China. By Rev. E. J. EITEL, M.A., Ph.D. Demy 8vo. sewed, pp. vi. and 84. 6s.

Eitel.—BUDDHISM: its Historical, Theoretical, and Popular Aspects. In Three Lectures. By Rev. E. J. EITEL, M.A. Ph.D. Second Edition. Demy 8vo. sewed, pp. 130. 5s.

Elliot.—THE HISTORY OF INDIA, as told by its own Historians. The Muhammadan Period. Complete in Eight Vols. Edited from the Posthumous Papers of the late Sir H. M. ELLIOT, K.C.B., East India Company's Bengal Civil Service, by Prof. JOHN DOWSON, M.R.A.S., Staff College, Sandhurst. Vols. I and II. With a Portrait of Sir H. M. Elliot. 8vo. pp. xxxii. and 542, x. and 580, cloth. 18s. each.

Vol. III. 8vo. pp. xii. and 627, cloth. 24s.

Vol. IV. 8vo. pp. x. and 563 cloth. 21s.

Vol. V. 8vo. pp. xii. and 576, cloth. 21s.

Vol. VI. 8vo. pp. viii. and 574, cloth. 21s.

Vol. VII. 8vo. pp. viii. and 574, cloth. 21s.

Vol. VIII. 8vo. pp. xxxii., 444, and lxviii. cloth. 24s.

Elliot.—MEMOIRS ON THE HISTORY, FOLKLORE, AND DISTRIBUTION OF THE RACES OF THE NORTH WESTERN PROVINCES OF INDIA; being an amplified Edition of the original Supplementary Glossary of Indian Terms. By the late Sir HENRY M. ELLIOT, K.C.B., of the Hon. East India Company's Bengal Civil Service. Edited, revised, and re-arranged, by JOHN BEAMES, M.R.A.S., Bengal Civil Service; Member of the German Oriental Society, of the Asiatic Societies of Paris and Bengal, and of the Philological Society of London. In 2 vols. demy 8vo., pp. xx., 370, and 396, cloth. With two Lithographic Plates, one full-page coloured Map, and three large coloured folding Maps. 36s.

Ellis.—ON NUMERALS, as Signs of Primeval Unity among Mankind. By ROBERT ELLIS, B.D., Late Fellow of St. John's College, Cambridge. Demy 8vo. cloth, pp. viii. and 94. 3s. 6d.

Ellis.—THE ASIATIC AFFINITIES OF THE OLD ITALIANS. By ROBERT ELLIS, B.D., Fellow of St. John's College, Cambridge, and author of "Ancient Routes between Italy and Gaul." Crown 8vo. pp. iv. 156, cloth. 1870. 5s.

Ellis.—PERUVIA SCYTHICA. The Quichua Language of Peru: its derivation from Central Asia with the American languages in general, and with the Turanian and Iberian languages of the Old World, including the Basque, the Lycian, and the Pre-Aryan language of Etruria. By ROBERT ELLIS, B.D. 8vo. cloth, pp. xii. and 219. 1875. 6s.

Ellis.—**ETRUSCAN NUMERALS.** By ROBERT ELLIS, B.D. 8vo. sewed, pp. 52. 2s. 6d.

English and Welsh Languages.—**THE INFLUENCE OF THE ENGLISH AND**
Welsh Languages upon each other, exhibited in the Vocabularies of the two Tongues. Intended to suggest the importance to Philologists, Antiquaries, Ethnographers, and others, of giving due attention to the Celtic Branch of the Indo-Germanic Family of Languages. Square, pp. 30, sewed. 1869. 1s.

English Dialect Society's Publications. Subscription, 1873 to 1876, 10s. 6d. per annum; 1877 and following years, 20s. per annum.

1873.

1. Series B. Part 1. Reprinted Glossaries. Containing a Glossary of North of England Words, by J. H.; five Glossaries, by Mr. MARSHALL; and a West-Riding Glossary, by Dr. WILLAN. 7s. 6d.
2. Series A. Bibliographical. A List of Books illustrating English Dialects. Part I. Containing a General List of Dictionaries, etc.; and a List of Books relating to some of the Counties of England. 4s.
3. Series C. Original Glossaries. Part I. Containing a Glossary of Swaledale Words. By Captain HARLAND. 4s.

1874.

4. Series D. The History of English Sounds. By H. SWEET, Esq. 4s. 6d.
5. Series B. Part II. Reprinted Glossaries. Containing seven Provincial English Glossaries, from various sources. 7s.
6. Series B. Part III. Ray's Collection of English Words not generally used, from the edition of 1691; together with Thoresby's Letter to Ray, 1703. Re-arranged and newly edited by Rev. WALTER W. SKEAT. 8s.
- 6*. Subscribers to the English Dialect Society for 1874 also receive a copy of 'A Dictionary of the Sussex Dialect.' By the Rev. W. D. PARISH.

1875.

7. Series D. Part II. The Dialect of West Somerset. By F. T. ELWORTHY, Esq. 3s. 6d.
8. Series A. Part II. Containing a List of Books Relating to some of the Counties of England. 6s.
9. Series C. A Glossary of Words used in the Neighbourhood of Whitby. By F. K. ROBINSON. Part I. 7s. 6d.
10. Series C. A Glossary of the Dialect of Lancashire. By J. H. NODAL and G. MILNER. Part I. 3s. 6d.

1876.

11. On the Survival of Early English Words in our Present Dialects. By Dr. R. MORRIS. 6d.
12. Series C. Original Glossaries. Part III. Containing Five Original Provincial English Glossaries. 7s.
13. Series C. A Glossary of Words used in the Neighbourhood of Whitby. By F. K. Robinson. Part II. 6s. 6d.
14. A Glossary of Mid-Yorkshire Words, with a Grammar. By C. CLAUGH ROBINSON. 9s.

1877.

15. A GLOSSARY OF WORDS used in the Wapentakes of Manley and Corringham, Lincolnshire. By EDWARD PEACOCK, F.S.A. 9s. 6d.
16. A Glossary of Holderness Words. By F. ROSS, R. STEAD, and T. HOLDERNESS. With a Map of the District. 4s.
17. On the Dialects of Eleven Southern and South-Western Counties, with a new Classification of the English Dialects. By Prince LOUIS LUCIEN BONAPARTE. With Two Maps. 1s.
18. Bibliographical List. Part III. completing the Work, and containing a List of Books on Scottish Dialects, Anglo-Irish Dialect, Cant and Slang, and Americanisms, with additions to the English List and Index. Edited by J. H. NODAL. 4s. 6d.
19. An Outline of the Grammar of West Somerset. By F. T. ELWORTHY, Esq. 6s.

1878.

20. A Glossary of Cumberland Words and Phrases. By WILLIAM DICKINSON, F.L.S. 6s.
21. Tusser's Five Hundred Pointes of Good Husbandrie. Edited with Introduction, Notes and Glossary, by W. PAYNE and SIDNEY J. HERITAGE, B.A. 12s. 6d.
22. A Dictionary of English Plant Names. By JAMES BRITTEN, F.L.S., and ROBERT HOLLAND. Part I. (A to F). 8s. 6d.

1879.

23. Five Reprinted Glossaries, including Wiltshire, East Anglian, Suffolk, and East Yorkshire Words, and Words from Bishop Kennett's Parochial Antiquities. Edited by the Rev. Professor SKRAT, M.A. 7s.
24. Supplement to the Cumberland Glossary (No. 20). By W. DICKINSON, F.L.S. 1s.

Etherington.—THE STUDENT'S GRAMMAR OF THE HINDI LANGUAGE.
By the Rev. W. ETHERINGTON, Missionary, Benares. Second edition. Crown 8vo. pp. xiv., 265, and xiii., cloth. 1873. 12s.

Faber.—A SYSTEMATICAL DIGEST OF THE DOCTRINES OF CONFUCIUS, according to the ANALECTS, GREAT LEARNING, and DOCTRINE of the MEAN, with an Introduction on the Authorities upon CONFUCIUS and Confucianism. By ERNST FABER, Rhenish Missionary. Translated from the German by P. G. von Möllendorff. 8vo. sewed, pp. viii. and 131. 1875. 12s. 6d.

Facsimiles of Two Papyri found in a Tomb at Thebes. With a Translation by SAMUEL BIRCH, LL.D., F.S.A., Corresponding Member of the Institute of France, Academies of Berlin, Herculaneum, etc., and an Account of their Discovery. By A. HENRY RHIND, Esq., F.S.A., etc. In large folio, pp. 30 of text, and 16 plates coloured, bound in cloth. 21s.

Fallon.—A NEW HINDUSTANI-ENGLISH DICTIONARY. With Illustrations from Hindustani Literature and Folk-lore. By S. W. FALLON, Ph.D. Halle. Parts I. to XIX. Roy. 8vo. Price 4s. 6d. each Part.

To be completed in about 25 Parts of 48 pages each Part, forming together One Volume.

Farley.—EGYPT, CYPRUS, AND ASIATIC TURKEY. By J. LEWIS FARLEY, Author of "The Resources of Turkey," etc. Demy 8vo. cl., pp. xvi.-270. 10s. 6d.

Fausböll.—THE DASARATHA-JÁTAKA, being the Buddhist Story of King Ráma. The original Páli Text, with a Translation and Notes by V. FAUSBÖLL. 8vo. sewed, pp. iv. and 48. 2s. 6d.

Fausböll.—FIVE JÁTAKAS, containing a Fairy Tale, a Comical Story, and Three Fables. In the original Páli Text, accompanied with a Translation and Notes. By V. FAUSBÖLL. 8vo. sewed, pp. viii. and 72. 6s.

Fausböll.—**TEN JÁTAKAS.** The Original Páli Text, with a Translation and Notes. By V. FAUSBÖLL. 8vo. sewed, pp. xiii. and 128. 7s. 6d.

Fausböll.—**JÁTAKA.** See under JÁTAKA.

Fiske.—**MYTHS AND MYTH-MAKERS:** Old Tales and Superstitions interpreted by Comparative Mythology. By JOHN FISKE, M.A., Assistant Librarian, and late Lecturer on Philosophy at Harvard University. Crown 8vo. cloth, pp. viii. and 262. 10s. 6d.

Fornander.—**AN ACCOUNT OF THE POLYNESIAN RACE:** Its Origin and Migrations. By A. FORNANDER. Vol. I. Post 8vo., cloth. 7s. 6d.

Forsyth.—**REPORT OF A MISSION TO YARKUND IN 1873,** under Command of SIR T. D. FORSYTH, K.C.S.I., C.B., Bengal Civil Service, with Historical and Geographical Information regarding the Possessions of the Ameer of Yarkund. With 45 Photographs, 4 Lithographic Plates, and a large Folding Map of Eastern Turkestan. 4to. cloth, pp. iv. and 573. £5 5s.

Foss.—**NORWEGIAN GRAMMAR,** with Exercises in the Norwegian and English Languages, and a List of Irregular Verbs. By FAITHJOV Foss, Graduate of the University of Norway. Crown 8vo., pp. 60, cloth limp. 2s.

Foster.—**PRE-HISTORIC RACES OF THE UNITED STATES OF AMERICA.** By J. W. FOSTER, LL.D., Author of the "Physical Geography of the Mississippi Valley," etc. With 72 Illustrations. 8vo. cloth, pp. xvi. and 416. 14s.

Fryer.—**VUTTODAYA.** (Exposition of Metre.) By SĀNGHARAKKHA THERA. A Pali Text, Edited, with Translation and Notes, by Major G. E. FRYER. 8vo. pp. 44. 2s. 6d.

Furnivall.—**EDUCATION IN EARLY ENGLAND.** Some Notes used as Forewords to a Collection of Treatises on "Manners and Meals in the Olden Time," for the Early English Text Society. By FREDERICK J. FURNIVALL, M.A., Trinity Hall, Cambridge, Member of Council of the Philological and Early English Text Societies. 8vo. sewed, pp. 74. 1s.

Garrett.—**A CLASSICAL DICTIONARY OF INDIA,** illustrative of the Mythology, Philosophy, Literature, Antiquities, Arts, Manners, Customs, etc., of the Hindus. By JOHN GARRETT. 8vo. pp. x. and 798. cloth. 28s.

Garrett.—**SUPPLEMENT TO THE ABOVE CLASSICAL DICTIONARY OF INDIA.** By JOHN GARRETT, Director of Public Instruction at Mysore. 8vo. cloth, pp. 160. 7s. 6d.

Gautama.—**THE INSTITUTES OF GAUTAMA.** See *Auctores Sanscriti*.

Gesenius.—**HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT,** including the Biblical Chaldee from the Latin. By EDWARD ROBINSON. Fifth Edition. 8vo. cloth, pp. xii. and 1160. £1 16s.

Gesenius.—**HEBREW GRAMMAR.** Translated from the Seventeenth Edition. By DR. T. J. CONANT. With Grammatical Exercises, and a Chrestomathy by the Translator. 8vo. cloth, pp. xvi.-364. £1.

Giles.—**CHINESE SKETCHES.** By HERBERT A. GILES, of H.B.M.'s China Consular Service. 8vo. cl., pp. 204. 10s. 6d.

Giles.—**A DICTIONARY OF COLLOQUIAL IDIOMS IN THE MANDARIN DIALECT.** By HERBERT A. GILES. 4to. pp. 65. £1 8s.

Giles.—**SYNOPTICAL STUDIES IN CHINESE CHARACTER.** By HERBERT A. GILES. 8vo. pp. 118. 15s.

Giles.—**CHINESE WITHOUT A TEACHER.** Being a Collection of Easy and Useful Sentences in the Mandarin Dialect. With a Vocabulary. By HERBERT A. GILES. 12mo. pp. 60. 5s.

Giles.—**RECORD OF THE BUDDHIST KINGDOMS.** Translated from the Chinese by H. A. GILES, of H.M. Consular Service. 8vo. sewed, pp. x.-129. 5s.

Giles.—THE SAN TZU CHING; or, Three Character Classic; and the Ch'Jen Tsu Wen; or, Thousand Character Essay. Metrically Translated by HERBERT A. GILES. 12mo. pp. 28. 2s. 6d.

Giles.—A GLOSSARY OF REFERENCE ON SUBJECTS CONNECTED WITH THE Far East. By H. A. GILES, of H.M. China Consular Service. 8vo. sewed, pp. v.—183. 7s. 6d.

Giles—HEBREW AND CHRISTIAN RECORDS. An Historical Enquiry concerning the Age and Authorship of the Old and New Testaments. By the Rev. Dr. GILES, Rector of Sutton, Surrey, and formerly Fellow of Corpus Christi College, Oxford. Now first published complete, 2 Vols. Vol. I., Hebrew Records; Vol. II., Christian Records. 8vo. cloth, pp. 442 and 440. 1877. 2s.

Gliddon.—ANCIENT EGYPT, Her Monuments, Hieroglyphics, History, Archaeology, and other subjects connected with Hieroglyphical Literature. By GEORGE R. GLIDDON, late United States Consul, at Cairo. 15th Edition. Revised and Corrected, with an Appendix. 4to. sewed, pp. 68. 2s. 6d.

God.—BOOK OF GOD. By C. 8vo. cloth. Vol. I.: The Apocalypse. pp. 647. 12s. 6d.—Vol. II. An Introduction to the Apocalypse, pp. 752. 14s.—Vol. III. A Commentary on the Apocalypse, pp. 854. 16s.

Goldstücker.—A DICTIONARY, SANSKRIT AND ENGLISH, extended and improved from the Second Edition of the Dictionary of Professor H. H. WILSON, with his sanction and concurrence. Together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary. By THEODOR GOLDSTÜCKER. Parts I. to VI. 4to. pp. 400. 1856-1863. 6s. each.

Goldstücker.—PANINI: His Place in Sanskrit Literature. An Investigation of some Literary and Chronological Questions which may be settled by a study of his Work. A separate impression of the Preface to the Facsimile of MS. No. 17 in the Library of Her Majesty's Home Government for India, which contains a portion of the MANAVA-KALPA-SUTRA, with the Commentary of KUMARILA-SWAMIN. By THEODOR GOLDSTÜCKER. Imperial 8vo. pp. 268, cloth. £2 2s.

Goldstücker.—ON THE DEFICIENCIES IN THE PRESENT ADMINISTRATION OF HINDU LAW; being a paper read at the Meeting of the East India Association on the 8th June, 1870. By THEODOR GOLDSTÜCKER, Professor of Sanskrit in University College, London, &c. Demy 8vo. pp. 56, sewed. 1s. 6d.

Gover.—THE FOLK-SONGS OF SOUTHERN INDIA. By CHARLES E. GOVER. 8vo. pp. xxiii. and 299, cloth 10s. 6d.

Grammatography.—A MANUAL OF REFERENCE to the Alphabets of Ancient and Modern Languages. Based on the German Compilation of F. BALLHORN. Royal 8vo. pp. 80, cloth. 7s. 6d.

The "Grammatography" is offered to the public as a compendious introduction to the reading of the most important ancient and modern languages. Simple in its design, it will be consulted with advantage by the philological student, the amateur linguist, the bookseller, the corrector of the press, and the diligent compositor.

ALPHABETICAL INDEX.

Afghan (or Pushto).	Czechian (or Bohemian).	Hebrew (current hand).	Polish.
Amharic.	Danish.	Hebrew (Judeo-Ger-	Pushto (or Afghan).
Anglo-Saxon.	Demotic.	Hungarian. [man].	Romanic (Modena Greek
Arabic.	Estrangelo.	Ilyrian.	Russian.
Arabic Ligatures.	Ethiopico.	Irish.	Runes.
Aramaic.	Etruscan.	Italian (Old).	Samaritan.
Archaic Characters.	Georgian.	Japanese.	Sanskrit.
Armenian.	German.	Javanese.	Servian.
Assyrian Cuneiform.	Glagolitic.	Lettish.	Slavonic (Old).
Bengali.	Gothic.	Mantschu.	Sorbian (or Wendish).
Bohemian (Czechian).	Greek.	Median Cuneiform.	Swedish.
Bulgars.	Greek Ligatures.	Modern Greek (Romaic).	Syriac.
Burmese.	Greek (Archaic).	Mongolian.	Tamil.
Canarese (or Carnatic).	Gujerati (or Guzeratte).	Numidian.	Telugu.
Chinese.	Hieratic.	Old Slavonic (or Cyrillic).	Tibetan.
Coptic.	Hieroglyphics.	Palmyrenian.	Turkish.
Croato-Glagolitic.	Hebrew.	Persian.	Wallachian.
Cufic.	Hebrew (Archaic).	Persian Cuneiform.	Wendish (or Serbian).
Cyrillic (or Old Slavonic).	Hebrew (Rabbincal).	Phoenician.	Zend.

Grassmann.—WÖRTERBUCH ZUM RIG-VEDA. Von HERMANN GRASSMANN, Professor am Marienstifts-Gymnasium zu Stettin. 8vo. pp. 1775. £1 10s.

Green.—SHAKESPEARE AND THE EMBLEM-WRITERS: an Exposition of their Similarities of Thought and Expression. Preceded by a View of the Emblem-Book Literature down to A.D. 1616. By HENRY GREEN, M.A. In one volume, pp. xvi. 572, profusely illustrated with Woodcuts and Photolith. Plates, elegantly bound in cloth gilt, large medium 8vo. £1 11s. 6d; large imperial 8vo. 1870. £2 12s. 6d.

Grey.—HANDBOOK OF AFRICAN, AUSTRALIAN, AND POLYNESIAN PHILOLOGY, as represented in the Library of His Excellency Sir George Grey, K.C.B., Her Majesty's High Commissioner of the Cape Colony. Classed, Annotated, and Edited by Sir GEORGE GREY and Dr. H. I. BLEEK.

Vol. I. Part 1.—South Africa. 8vo. pp. 186. 20s.

Vol. I. Part 2.—Africa (North of the Tropic of Capricorn). 8vo. pp. 70. 4s.

Vol. I. Part 3.—Madagascar. 8vo. pp. 24. 2s.

Vol. II. Part 1.—Australia. 8vo. pp. iv. and 44. 3s.

Vol. II. Part 2.—Papuan Languages of the Loyalty Islands and New Hebrides, comprising those of the Islands of Nengone, Lifu, Aneitum, Tana, and others. 8vo. p. 12. 1s.

Vol. II. Part 3.—Fiji Islands and Rotuma (with Supplement to Part II., Papuan Languages, and Part I., Australia). 8vo. pp. 34. 2s.

Vol. II. Part 4.—New Zealand, the Chatham Islands, and Auckland Islands. 8vo. pp. 76. 7s.

Vol. II. Part 4 (continuation).—Polynesia and Borneo. 8vo. pp. 77-154. 7s.

Vol. III. Part 1.—Manuscripts and Incunabula. 8vo. pp. viii. and 24. 2s.

Vol. IV. Part 1.—Early Printed Books. England. 8vo. pp. vi. and 266. 12s.

Grey.—MAORI MEMENTOS: being a Series of Addresses presented by the Native People to His Excellency Sir George Grey, K.C.B., F.R.S. With Introductory Remarks and Explanatory Notes; to which is added a small Collection of Laments, etc. By CH. OLIVER B. DAVIS. 8vo. pp. iv. and 228, cloth. 12s.

Griffin.—THE RAJAS OF THE PUNJAB. Being the History of the Principal States in the Punjab, and their Political Relations with the British Government. By LEPEL H. GRIFFIN, Bengal Civil Service; Under Secretary to the Government of the Punjab, Author of "The Punjab Chiefs," etc. Second edition. Royal 8vo., pp. xiv. and 680. 21s.

Griffis.—THE MIKADO'S EMPIRE. Book I. History of Japan from 660 B.C. to 1872 A.D. Book II. Personal Experiences, Observations, and Studies in Japan, 1870-74. By W. E. GRIFFIS. Illustrated. 8vo cl., pp. 626. £1.

Griffith.—SCENES FROM THE RAMAYANA, MEGHADUTA, ETC. Translated by RALPH T. H. GRIFFITH, M.A., Principal of the Benares College. Second Edition. Crown 8vo. pp. xviii., 244, cloth. 6s.

CONTENTS.—Preface—Ayodhya—Ravan Doomed—The Birth of Rama—The Heir apparent—Manthara's Guile—Dasaratha's Oath—The Step-mother—Mother and Son—The Triumph of Love—Farewell!—The Hermit's Son—The Trial of Truth—The Forest—The Rape of Sita—Rama's Despair—The Messenger Cloud—Khumbakarana—The Suppliant Dove—True Glory—Feed the Poor—The Wise Scholar.

Griffith.—THE RÁMÁYÁN OF VÁLMÍKI. Translated into English verse. By RALPH T. H. GRIFFITH, M.A., Principal of the Benares College. 5 vols.

Vol. I., containing Books I. and II. Demy 8vo. pp. xxxii. 440, cloth. 1870. 18s.

Vol. II., containing Book II., with additional Notes and Index of Names. Demy 8vo. pp. 504, cloth. 18s.

Vol. III. Demy 8vo. pp. v. and 371, cloth. 1872. 15s.

Vol. IV. Demy 8vo. pp. viii. and 432. 1873. 18s.

Vol. V. Demy 8vo. pp. 368, cloth. 1875. 15s.

Griffith.—THE BIRTH OF THE WAR GOD. A Poem by KÁLIDÁSA. Translated from the Sanskrit into English Verse. By RALPH T. H. GRIFFITH, M.A., Principal of Benares College. Second edition, post 8vo. cloth, pp. xii. and 116. 6s.

Grout.—THE ISIZULU: a Grammar of the Zulu Language; accompanied with an Historical Introduction, also with an Appendix. By Rev. LEWIS GROUT 8vo. pp. lii. and 432, cloth. 21s.

Gubernatis.—ZOOLOGICAL MYTHOLOGY; or, the Legends of Animals. By ANGELO DE GUBERNATIS, Professor of Sanskrit and Comparative Literature in the Instituto di Studii Superiori e di Perfezionamento at Florence, etc. In 2 vols. 8vo. pp. xxvi. and 432, vii. and 442. 28s.

Gundert.—A MALAYALAM AND ENGLISH DICTIONARY. By Rev. H. GUNDERT, D. Ph. Royal 8vo. pp. viii. and 1116. £2 10s.

Haas.—CATALOGUE OF SANSKRIT AND PALI BOOKS IN THE LIBRARY OF THE BRITISH MUSEUM. By Dr. ERNST HAAS. Printed by Permission of the Trustees of the British Museum. 4to. cloth, pp. 200. £1 1s.

Hafiz of Shíráz.—SELECTIONS FROM HIS POEMS. Translated from the Persian by HERMAN BICKNELL. With Preface by A. S. BICKNELL. Demy 4to., pp. xx. and 384, printed on fine stout plate-paper, with appropriate Oriental Bordering in gold and colour, and Illustrations by J. R. HERBERT, R.A. £2 2s.

Haldeman.—PENNSYLVANIA DUTCH: a Dialect of South Germany with an Infusion of English. By S. S. HALDEMAN, A.M., Professor of Comparative Philology in the University of Pennsylvania, Philadelphia. 8vo. pp. viii. and 70, cloth. 1872. 3s. 6d.

Hall.—MODERN ENGLISH. By FITZEDWARD HALL, M.A., Hon. D.C.L., Oxon. Cr. 8vo. cloth, pp. xvi. and 394. 10s. 6d.

Hall.—ON ENGLISH ADJECTIVES IN -ABLE, with Special Reference to RELIABLE. By FITZEDWARD HALL, C.E., M.A., Hon. D.C.L. Oxon.; formerly Professor of Sanskrit Language and Literature, and of Indian Jurisprudence, in King's College, London. Crown 8vo. cloth, pp. viii. and 238. 7s. 6d.

Hans Breitmann.—See under LELAND.

Hardy.—CHRISTIANITY AND BUDDHISM COMPARED. By the late REV. R. SPENCE HARDY, Hon. Member Royal Asiatic Society. 8vo. sd. pp. 138. 6s.

Hassoun.—THE DIWAN OF HATIM TAI. An Old Arabic Poet of the Sixth Century of the Christian Era. Edited by R. HASSOUN. With Illustrations. 4to. pp. 43. 3s. 6d.

Haswell.—GRAMMATICAL NOTES AND VOCABULARY OF THE PEGUAN LANGUAGE. To which are added a few pages of Phrases, etc. By Rev. J. M. HASWELL. 8vo. pp. xvi. and 160. 15s.

Haug.—THE BOOK OF ARDA VIRAF. The Pahlavi text prepared by Destur Hoshangji Jamaspji Asa. Revised and collated with further MSS., with an English translation and Introduction, and an Appendix containing the Texts and Translations of the Gosht-i Fryano and Hadokht Nask. By MARTIN HAUG, Ph.D., Professor of Sanskrit and Comparative Philology at the University of Munich. Assisted by E. W. WEST, Ph.D. Published by order of the Bombay Government. 8vo. sewed, pp. lxxx., v., and 316. £1 5s.

Haug.—A LECTURE ON AN ORIGINAL SPEECH OF ZOROASTER (Yasna 45), with remarks on his age. By MARTIN HAUG, Ph.D. 8vo. pp. 28, sewed. Bombay, 1865. 2s.

Haug.—THE AITARKYA BRAHMANAM OF THE RIG VEDA: containing the Earliest Speculations of the Brahmans on the meaning of the Sacrificial Prayers, and on the Origin, Performance, and Sense of the Rites of the Vedic Religion. Edited, Translated, and Explained by MARTIN HAUG, Ph.D., Superintendent of Sanskrit Studies in the Poona College, etc., etc. In 2 Vols. Crown 8vo. Vol. I. Contents, Sanskrit Text, with Preface, Introductory Essay, and a Map of the Sacrificial Compound at the Soma Sacrifice, pp. 312. Vol. II. Translation with Notes, pp. 544. £2 2s.

Haug.—**AN OLD ZAND-PAHLAVI GLOSSARY.** Edited in the Original Characters, with a Transliteration in Roman Letters, an English Translation, and an Alphabetical Index. By DESTUR HOSHENGJI JAMASPJI, High-priest of the Parsis in Malwa, India. Rev. with Notes and Intro. by MARTIN HAUG, Ph.D. Publ. by order of Gov. of Bombay. 8vo. sewed, pp. lvi. and 132. 15s.

Haug.—**AN OLD PAHLAVI-PAZAND GLOSSARY.** Ed., with Alphabetical Index, by DESTUR HOSHANGJI JAMASPJI ASA, High Priest of the Parsis in Malwa. Rev. and Enl., with Intro. Essay on the Pahlavi Language, by M. HAUG, Ph.D. Pub. by order of Gov. of Bombay. 8vo. pp. xvi. 152, 268, sd. 1870. 28s.

Haug.—**ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSIS.** By MARTIN HAUG, Ph.D., late Professor of Sanskrit and Comparative Philology at the University of Munich. Second Edition. Edited by E. W. WEST, Ph.D. Post 8vo. pp. xvi. and 428, cloth, 16s.

Hawken.—**UPA-SASTRA:** Comments, Linguistic and Doctrinal, on Sacred and Mythic Literature. By J. D. HAWKEN. 8vo. cloth, pp. viii.—288. 7s. 6d.

Heaviside.—**AMERICAN ANTIQUITIES;** or, the New World the Old, and the Old World the New. By JOHN T. C. HEAVISIDE. 8vo. pp. 46, sewed. 1s. 6d.

Hebrew Literature Society (Publications of). Subscription £1 1s. per Series. 1872-3. *First Series.*

Vol. I. Miscellany of Hebrew Literature. Demy 8vo. cloth, pp. viii. and 228. 10s.

Vol. II. The Commentary of Ibn Ezra on Isaiah. Edited from MSS., and Translated with Notes, Introductions, and Indexes, by M. FRIEDLÄNDER, Ph.D. Vol. I. Translation of the Commentary. Demy 8vo. cloth, pp. xxviii. and 382. 10s. 6d.

Vol. III. The Commentary of Ibn Ezra. Vol. II. The Anglican Version of the Book of the Prophet Isaiah amended according to the Commentary of Ibn Ezra. Demy 8vo. cloth, pp. 112. 4s. 6d.

1877. *Second Series.*

Vol. I. Miscellany of Hebrew Literature. Vol. II. Edited by the Rev. A. LÖWY. Demy 8vo. cloth, pp. vi. and 276. 10s. 6d.

Vol. II. The Commentary of Ibn Ezra. Vol. III. Demy 8vo. cloth, pp. 172. 7s.

Vol. III. Ibn Ezra Literature. Vol. IV. Essays on the Writings of Abraham Ibn Ezra. By M. FRIEDLÄNDER, Ph.D. Demy 8vo. cloth, pp. x.—252 and 78. 12s. 6d.

Hepburn.—**A JAPANESE AND ENGLISH DICTIONARY.** With an English and Japanese Index. By J. C. HEPBURN, M.D., LL.D. Second edition. Imperial 8vo. cloth, pp. xxxii., 632 and 201. £8 8s.

Hepburn.—**JAPANESE-ENGLISH AND ENGLISH-JAPANESE DICTIONARY.** By J. C. HEPBURN, M.D., LL.D. Abridged by the Author from his larger work. Small 4to. cloth, pp. vi. and 206. 1873. 18s.

Hernisz.—**A GUIDE TO CONVERSATION IN THE ENGLISH AND CHINESE LANGUAGES,** for the use of Americans and Chinese in California and elsewhere. By STANISLAS HERNISZ. Square 8vo. pp. 274, sewed. 10s. 6d.

The Chinese characters contained in this work are from the collections of Chinese groups, engraved on steel, and cast into moveable types, by Mr. Marcellin Legrand, engraver of the Imperial Printing Office at Paris. They are used by most of the missions to China.

Hincks.—**SPECIMEN CHAPTERS OF AN ASSYRIAN GRAMMAR.** By the late Rev. E. HINCKS, D.D., Hon. M.R.A.S. 8vo., pp. 44, sewed. 1s.

Hodgson.—**ESSAYS ON THE LANGUAGES, LITERATURE, AND RELIGION OF NEPAL AND TIBET;** together with further Papers on the Geography, Ethnology, and Commerce of those Countries. By B. H. HODGSON, late British Minister at Nepál. Royal 8vo. cloth, pp. 288. 14s.

Hoffmann.—SHOPPING DIALOGUES, in Japanese, Dutch, and English. By Professor J. HOFFMANN. Oblong 8vo. pp. xiii. and 44, sewed. 6s.

Hoffmann, J. J.—A JAPANESE GRAMMAR. Second Edition. Large 8vo. cloth, pp. viii. and 368, with two plates. £1 1s.

Holbein Society.—Subscription £1 1s. per annum. A List of Publications to be had on application.

Hopkins.—ELEMENTARY GRAMMAR OF THE TURKISH LANGUAGE. With a few Easy Exercises. By F. L. HOPKINS, M.A., Fellow and Tutor of Trinity Hall, Cambridge. Cr. 8vo. cloth, pp. 48. 3s. 6d.

Howse.—A GRAMMAR OF THE CREE LANGUAGE. With which is combined an analysis of the Chippeway Dialect. By JOSEPH HOWSE, Esq., F.R.G.S. 8vo. pp. xx. and 324, cloth. 7s. 6d.

Hunter.—A STATISTICAL ACCOUNT OF BENGAL. By W. W. HUNTER, B.A., LL.D. Director-General of Statistics to the Government of India; one of the Council of the Royal Asiatic Society; M.R.G.S.; and Honorary Member of various Learned Societies.

VOL.	VOL.
I. 24 Parganas and Sundarbans.	X. Dárjiling, Jalpáiguri and Kuch Behar
II. Nadiá and Jessor.	XI. Patna and Sárán. [State.]
III. Midnapur, Hugli and Hourah.	XII. Gayá and Sháhábád.
IV. Bardwán, Birbhum and Bánkúr.	XIII. Tirbut and Champáran.
V. Dacca, Bákarganj, Faridpur and Mai-mansinh.	XIV. Bhágalpur and Santál Pargáns.
VI. Chittagong Hill Tracts, Chittagong, Noákháli, Tipperah, and Hill Tipperah State.	XV. Monghyr and Purniah.
VII. Meldah, Rangpur and Dínájpur.	XVI. Hásárábágh and Lohárídágá.
VIII. Rájsháhí and Bográ.	XVII. Singbhum, Chutíá, Nágpur Tributary States and Mánbhúm.
IX. Murshidábád and Pábná.	XVIII. Cuttack and Balasor.
	XIX. Puri, and Orissa Tributary States.
	XX. Fisheries, Botany, and General Index.

Published by command of the Government of India. In 20 Vols. 8vo. half-morocco. £5.

Hunter (F. M.)—AN ACCOUNT OF THE BRITISH SETTLEMENT OF ADEN in Arabia. Compiled by Captain F. M. HUNTER, F.R.G.S., F.R.A.S., Assistant Political Resident, Aden. Demy 8vo. half-morocco, pp. xii.-232. 7s. 6d.

Ikhwánu-s Sáfá; or, Brothers of Purity. Describing the Contention between Men and Beasts as to the Superiority of the Human Race. Translated from the Hindustáni by Professor J. Dowson, Staff College, Sandhurst. Crown 8vo. pp. viii. and 156, cloth. 7s.

Indian Antiquary (The).—A Journal of Oriental Research in Archaeology, History, Literature, Languages, Philosophy, Religion, Folklore, etc. Edited by JAMES BURGESS, M.R.A.S., F.R.G.S. 4to. Published 12 numbers per annum. Subscription £2.

Ingleby.—SHAKESPEARE: the Man and the Book. By C. M. INGLEBY, M.A., LL.D. 8vo. boards, pp. 172. 6s.

Inman.—ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM EXPOSED AND EXPLAINED. By THOMAS INMAN, M.D. Second Edition. With Illustrations. Demy 8vo. cloth, pp. xl. and 148. 1874. 7s. 6d.

Jaiminiya-Nyáya-Málá-Vistara—See under AUCTORES SANSKRITI.

Jami, Mulla.—SALÁMÁN U ABSÁL. An Allegorical Romance; being one of the Seven Poems entitled the Haft Aurang of Mulla Jumi, now first edited from the Collation of Eight Manuscripts in the Library of the India House, and in private collections, with various readings, by FOASSE FALCONER, M.A., M.R.A.S. 4to. cloth, pp. 92. 1850. 7s. 6d.

Jataka (The); together with its Commentary. Being Tales of the Anterior Birth of Gotama Buddha. For the first time Edited in the original Pali by V. FAUSBOLL, and Translated by T. W. RAYNS DAVIDS. Vol. I. Text. Demy 8vo. cloth, pp. 512. 2s.

The "Jataka" is a collection of legends in Pali, relating the history of Buddha's transmigration before he was born as Gotama. The great antiquity of this work is authenticated by its forming part of the sacred canon of the Southern Buddhists, which was finally settled at the last Council in 246 B.C. The collection has long been known as a storehouse of ancient fables, and as the most original attainable source to which almost the whole of this kind of literature, from the Panchatantra and Pilpay's fables down to the nursery stories of the present day, is traceable; and it has been considered desirable, in the interest of Buddhistic studies as well as for more general literary purposes, that an edition and translation of the complete work should be prepared. The present publication is intended to supply this want.—*Athenaeum.*

Jenkins's Vest-Pocket Lexicon. — AN ENGLISH DICTIONARY of all except Familiar Words; including the principal Scientific and Technical Terms, and Foreign Money, Weights and Measures. By JABEZ JENKINS. 64mo., pp. 584, cloth. 1s. 6d.

Johnson. — ORIENTAL RELIGIONS. *See* Trübner's Oriental Series.

Kalid-i-Aghani. — TRANSLATION OF THE KALID-I-AFGHANI, the Text-book for the Pakhto Examination, with Notes, Historical, Geographical, Grammatical, and Explanatory. By TREVOR CHICHELE PLOWDEN. Imp. 8vo. pp. xx. and 406, with a Map. Lahore, 1875. £2 2s.

Kásiká. — A COMMENTARY ON PÁNINI'S GRAMMATICAL APHORISMS. By PANDIT JAYÁDITYA. Edited by PANDIT BÁLA SÁSTRI, Prof. Sansk. Coll., Benares. First part, 8vo. pp. 490. 16s.

Kellogg. — A GRAMMAR OF THE HINDI LANGUAGE, in which are treated the Standard Hindi, Braj, and the Eastern Hindi of the Ramayan of Tulsi Das; also the Colloquial Dialects of Marwar, Kumaon, Avadh, Baghelkhand, Bhojpur, etc., with Copious Philological Notes. By the Rev. S. H. KELLOGG, M.A. Royal 8vo. cloth, pp. 400. 2ls.

Kern. — THE ÁRYABHÁTIYA, with the Commentary Bhatadipiká of Paramadívara, edited by Dr. H. KERN. 4to. pp. xii. and 107. 9s.

Kern. — THE BRHAT-SANHITÁ; or, Complete System of Natural Astrology of Varáha-Mihira. Translated from Sanskrit into English by Dr. H. KERN, Professor of Sanskrit at the University of Leyden. Part I. 8vo. pp. 50, stitched. Parts 2 and 3 pp. 51-154. Part 4 pp. 155-210. Part 5 pp. 211-266. Part 6 pp. 267-330. Price 2s. each part. [Will be completed in Nine Parts.]

Khirad-Afroz (The Illuminator of the Understanding). By Maulaví Hafisú'd-dín. A new edition of the Hindústání Text, carefully revised, with Notes, Critical and Explanatory. By EDWARD B. EASTWICK, M.P., F.R.S., F.S.A., M.R.A.S., Professor of Hindústání at the late East India Company's College at Haileybury. 8vo. cloth, pp. xiv. and 321. 18s.

Kidd. — CATALOGUE OF THE CHINESE LIBRARY OF THE ROYAL ASIATIC SOCIETY. By the Rev. S. KIDD. 8vo. pp. 58, sewed. 1s.

Kielhorn. — A GRAMMAR OF THE SANSKRIT LANGUAGE. By F. KIELHORN, Ph.D., Superintendent of Sanskrit Studies in Deccan College. Registered under Act xxv. of 1867. Demy 8vo. pp. xvi. 260. cloth. 1870. 10s. 6d.

Kielhorn. — KÁTYÁYANA AND PATANJALI. Their Relation to each other and to Panini. By F. KIELHORN, Ph. D., Prof. of Orient. Lang. Poona. 8vo. pp. 64. 1876. 3s. 6d.

Kilgour. — THE HEBREW OR IBERIAN RACE, including the Pelasgians, the Phenicians, the Jews, the British, and others. By HENRY KILGOUR. 8vo. sewed, pp. 76. 1872. 2s. 6d.

Kistner. — BUDDHA AND HIS DOCTRINES. A Bibliographical Essay. By OITO KISTNER. Imperial 8vo., pp. iv. and 32, sewed. 2s. 6d.

Koch.—A HISTORICAL GRAMMAR OF THE ENGLISH LANGUAGE. By C. F. KOCH. Translated into English. Edited, Enlarged, and Annotated by the Rev. R. MORRIS, LL.D., M.A. [Nearly ready.]

Koran (The). Arabic text, lithographed in Oudh, A.H. 1284 (1867). 16mo. pp. 942. 7s. 6d.

Koran (The).—See Sale, and Trübner's Oriental Series.

Kramers' New Pocket Dictionary of the English and Dutch LANGUAGES. Royal 32mo. cloth, pp. xvi. and 714. 4s.

Kroeger.—THE MINNESINGER OF GERMANY. By A. E. KROEGER. 12mo. cloth, pp. vi. and 284. 7s.

CONTENTS.—Chapter I. The Minnesinger and the Minnesong.—II. The Minnelay.—III. The Divine Minnesong.—IV. Walther von der Vogelweide.—V. Ulrich von Lichtenstein.—VI. The Metrical Romances of the Minnesinger and Gottfried von Strassburg's 'Tristan and Isolde.'

Lacombe.—DICTIONNAIRE ET GRAMMAIRE DE LA LANGUE DES CRIS, par le Rév. Père ALB. LACOMBE. 8vo. paper, pp. xx. and 713, iv. and 190. 21s.

Laghū Kaumudī. A Sanskrit Grammar. By Varadarája. With an English Version, Commentary, and References. By JAMES R. BALLANTYNE, LL.D. Principal of the Sanskrit College, Benares. 8vo. pp. xxxvi. and 424, cloth. £1 11s. 6d.

Land.—THE PRINCIPLES OF HEBREW GRAMMAR. By J. P. N. LAND, Professor of Logic and Metaphysic in the University of Leyden. Translated from the Dutch by REGINALD LANE POOLE, Balliol College, Oxford. Part I. Sounds. Part II. Words. Crown 8vo. pp. xx. and 220, cloth. 7s. 6d.

Legge.—CONFUCIANISM IN RELATION TO CHRISTIANITY. A Paper Read before the Missionary Conference in Shanghai, on May 11, 1877. By Rev. JAMES LEGGE, D.D., LL.D. 8vo. sewed, pp. 12. 1877. 1s. 6d.

Legge.—THE CHINESE CLASSICS. With a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes. By JAMES LEGGE, D.D., of the London Missionary Society. In seven vols.

Vol. I. containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. 8vo. pp. 526, cloth. £2 2s.

Vol. II., containing the Works of Mencius. 8vo. pp. 634, cloth. £2 2s.

Vol. III. Part I. containing the First Part of the Shoo-King, or the Books of Tang, the Books of Yu, the Books of Hea, the Books of Shang, and the Prolegomena. Royal 8vo. pp. viii. and 280, cloth. £2 2s.

Vol. III. Part II. containing the Fifth Part of the Shoo-King, or the Books of Chow, and the Indexes. Royal 8vo. pp. 281—736, cloth. £2 2s.

Vol. IV. Part I. containing the First Part of the She-King, or the Lessons from the States; and the Prolegomena. Royal 8vo. cloth, pp. 182—244. £2 2s.

Vol. IV. Part II. containing the 2nd, 3rd and 4th Parts of the She-King, or the Minor Odes of the Kingdom, the Greater Odes of the Kingdom, the Sacrificial Odes and Praise-Songs, and the Indexes. Royal 8vo. cloth, pp. 540. £2 2s.

Vol. V. Part I. containing Dukes Yin, Hwan, Chwang, Min, He, Wan, Seuen, and Ch'ing; and the Prolegomena. Royal 8vo. cloth, pp. xii., 148 and 410. £2 2s.

Vol. V. Part II. Contents:—Dukes Seang, Ch'aon, Ting, and Gal, with Tso's Appendix, and the Indexes. Royal 8vo. cloth, pp. 526. £2 2s.

Legge.—THE CHINESE CLASSICS. Translated into English. With Preliminary Essays and Explanatory Notes. By JAMES LEGGE, D.D., LL.D. Vol. I. The Life and Teachings of Confucius. Crown 8vo. cloth, pp. vi. and 338. 10s. 6d.

Vol. II. The Life and Works of Mencius. Crown 8vo. cloth, pp. 412. 12s.

Vol. III. The She King, or The Book of Poetry. Crown 8vo., cloth, pp. viii. and 432. 12s.

Legge.—INAUGURAL LECTURE ON THE CONSTITUTING OF A CHINESE CHAIR in the University of Oxford. Delivered in the Sheldonian Theatre, Oct. 27th, 1876, by Rev. JAMES LEGGE, M.A., LL.D., Professor of the Chinese Language and Literature at Oxford. 8vo. pp. 28, sewed. 6d.

Leigh.—THE RELIGION OF THE WORLD. By H. STONE LEIGH. 12mo. pp. xii. 66, cloth. 1869. 2s. 6d.

Leitner.—INTRODUCTION TO A PHILOSOPHICAL GRAMMAR OF ARABIC. Being an Attempt to Discover a Few Simple Principles in Arabic Grammar. By G. W. LEITNER. 8vo. sewed, pp. 52. *Lahore.* 4s.

Leitner.—SININ-I-ISLAM. Being a Sketch of the History and Literature of Muhammadanism and their place in Universal History. *For the use of Maulvis.* By G. W. LEITNER. Part I. The Early History of Arabia to the fall of the Abassides. 8vo. sewed. *Lahore.* 6s.

Leland.—THE ENGLISH GIPSYES AND THEIR LANGUAGE. By CHARLES G. LELAND. Second Edition. Crown 8vo. cloth, pp. 276. 7s. 6d.

Leland.—THE BREITMANN BALLADS. THE ONLY AUTHORIZED EDITION. Complete in 1 vol., including Nineteen Ballads illustrating his Travels in Europe (never before printed), with Comments by Fritz Schwackenhammer. By CHARLES G. LELAND. Crown 8vo. handsomely bound in cloth, pp. xxviii. and 292. 6s.

HANS BREITMANN'S PARTY. With other Ballads. By CHARLES G. LELAND. Tenth Edition. Square, pp. xvi. and 74, cloth. 2s. 6d.

HANS BREITMANN'S CHRISTMAS. With other Ballads. By CHARLES G. LELAND. Second edition. Square, pp. 80, sewed. 1s.

HANS BREITMANN AS A POLITICIAN. By CHARLES G. LELAND. Second edition. Square, pp. 72, sewed. 1s.

HANS BREITMANN IN CHURCH. With other Ballads. By CHARLES G. Leland. With an Introduction and Glossary. Second edition. Square, pp. 80, sewed. 1s.

HANS BREITMANN AS AN UHLAN. Six New Ballads, with a Glossary. Square, pp. 72, sewed. 1s.

Leland.—FUSANG; or, the Discovery of America by Chinese Buddhist Priests in the Fifth Century. By CHARLES G. LELAND. Cr. 8vo. cloth, pp. xix. and 212. 7s. 6d.

Leland.—ENGLISH GIPSY SONGS. In Rommany, with Metrical English Translations. By CHARLES G. LELAND, Author of "The English Gipsies," etc.; Prof. E. H. PALMER; and JANET TUCKY. Crown 8vo. cloth, pp. xii. and 276. 7s. 6d.

Leland.—PIDGIN-ENGLISH SING-SONG; or Songs and Stories in the China-English Dialect. With a Vocabulary. By CHARLES G. LELAND. Fcap, 8vo. cl., pp. viii. and 140. 1876. 6s.

Leo.—FOUR CHAPTERS OF NORTE'S PLUTARCH. Containing the Lives of Caius Marcius Coriolanus, Julius Caesar, Marcus Antoninus, and Marcus Brutus, as Sources to Shakespeare's Tragedies, Coriolanus, Julius Caesar, and Antony and Cleopatra; and partly to Hamlet and Timon of Athens. Photolithographed in the size of the Edition of 1595. With Preface, Notes comparing the Text of the Editions of 1579, 1595, 1603, and 1612; and Reference Notes to the Text of the Tragedies of Shakespeare. Edited by Prof. F. A. Leo, Ph.D. In one volume, folio, elegantly bound, pp. 22 of letterpress and 130 pp. of facsimiles. £1 11s. 6d.

The Library Edition is limited to 250 copies, at the price £1 11s. 6d.

Of the Amateur Edition 50 copies have been struck off on a superior large hand-made paper, price £3 3s. per copy.

Leonowens.—THE ENGLISH GOVERNESS AT THE SIAMESE COURT—being Recollections of six years in the Royal Palace at Bangkok. By ANNA HARRIETTE LEONOWENS. With Illustrations from Photographs presented to the Author by the King of Siam. 8vo. cloth, pp. x. and 332. 1870. 12s.

Leonowens.—THE ROMANCE OF SIAMESE HAREM LIFE. By Mrs. ANNA H. LEONOWENS, Author of "The English Governess at the Siamese Court." With 17 Illustrations, principally from Photographs, by the permission of J. Thomson, Esq. Crown 8vo. cloth, pp. viii. and 278. 14s.

Literature.—TRANSACTIONS OF THE ROYAL SOCIETY OF LITERATURE OF the United Kingdom. First Series, 6 parts in 3 vols. 4to. plates; 1827-39. Second Series, 10 vols. or 30 parts, and vol. xi. parts 1 and 2, 8vo. plates, 1843-76. A complete set, as far as published, £10 10s. A list of the contents of the volumes and parts on application.

Lobscheid.—ENGLISH AND CHINESE DICTIONARY, with the Punti and Mandarin Pronunciation. By the Rev. W. LOBSCHEID, Knight of Francis Joseph, C.M.I.R.G.S.A., N.Z.B.S.V., etc. Folio, pp. viii. and 2016. In Four Parts. £8 8s.

Lobecheid.—CHINESE AND ENGLISH DICTIONARY, Arranged according to the Radicals. By the Rev. W. LOBSCHEID, Knight of Francis Joseph, C.M.I.R.G.S.A., N.Z.B.S.V., &c. 1 vol. imp. 8vo. double columns, pp. 600, bound. £2 8s.

Ludewig.—THE LITERATURE OF AMERICAN ABORIGINAL LANGUAGES* By HERMAN E. LUDEWIG. With Additions and Corrections by Professor WM. W. TURNER. Edited by NICOLAS TRÜBNER. 8vo. fly and general Title, 2 leaves; Dr. Ludewig's Preface, pp. v.—viii.; Editor's Preface, pp. iv.—xii.; Biographical Memoir of Dr. Ludewig, pp. xiii.—xiv.; and Introductory Biographical Notices, pp. xiv.—xxiv., followed by List of Contents. Then follow Dr. Ludewig's Bibliotheca Glottica, alphabetically arranged, with Additions by the Editor, pp. 1—209; Professor Turner's Additions, with those of the Editor to the same, also alphabetically arranged, pp. 210—246; Index, pp. 247—256; and List of Errata, pp. 257, 258. Handsomely bound in cloth. 10s. 6d.

Luzzatto.—GRAMMAR OF THE BIBLICAL CHALDAIC LANGUAGE AND THE TALMUD BABYLONICAL IDIOMA. By S. D. LUZZATTO. Translated from the Italian by J. S. GOLDAMMER. Cr. 8vo. cl., pp. 122. 7s. 6d.

Macgowan.—A MANUAL OF THE AMOY COLLOQUIAL. By Rev. J. MACGOWAN, of the London Missionary Society. 8vo. sewed, pp. xvii. and 200. Amoy, 1871. £1 1s.

Mackay.—THE GAEIC ETYMOLOGY OF THE LANGUAGES OF WESTERN Europe, and more especially of the English and Lowland Scotch, and of their Slang, Cant, and Colloquial Dialects. By CHARLES MACKAY, LL.D. Royal 8vo. cloth, pp. xxxii. and 604. 42s.

McClatchie.—A TRANSLATION OF SECTION FORTY-NINE OF THE "Complete Works" of the Philosopher Choo-Foo-Tze, with Explanatory Notes. By the Rev. THOMAS MCCLATCHIE, M.A. Small 4to. pp. xviii. and 162. 12s. 6d.

Maclay and Baldwin.—AN ALPHABETIC DICTIONARY OF THE CHINESE LANGUAGE IN THE FOOCHOW DIALECT. By Rev. R. S. MACLAY, D.D., of the Methodist Episcopal Mission, and Rev. C. C. BALDWIN, A.M., of the American Board of Mission. 8vo. half-bound, pp. 1132. Foochow, 1871. £4 4s.

Mahabharata. Translated into Hindi for MADAN MOHUN BHATT, by KRISHNACHANDRADHARMADHIKARIN of Benares. (Containing all but the Harivansh.) 3 vols. 8vo. cloth, pp. 574, 810, and 1106. £3 3s.

Maha-Vira-Charita; or, the Adventures of the Great Hero Rama. An Indian Drama in Seven Acts. Translated into English Prose from the Sanskrit of Bhavabhūti. By JOHN PICKFORD, M.A. Crown 8vo. cloth. 5s.

Maino-i-Khard (The Book of the).—The Pazand and Sanskrit Texts (in Roman characters) as arranged by Neriosengh Dhaval, in the fifteenth century. With an English translation, a Glossary of the Pazand texts, containing the Sanskrit, Rosian, and Pahlavi equivalents, a sketch of Pazand Grammar, and an Introduction. By E. W. WEST. 8vo. sewed, pp. 484. 1871. 16s.

Maltby.—A PRACTICAL HANDBOOK OF THE URIBA OR ODIYA LANGUAGE. By THOMAS J. MALTBY, Esq., Madras C.S. 8vo. pp. xiii. and 201. 1874. 10s. 6d.

Manava-Kalpa-Sutra; being a portion of this ancient Work on Vaidik Rites, together with the Commentary of KUMARILA-SWAMIN. A Facsimile of the MS. No. 17, in the Library of Her Majesty's Home Government for India. With a Preface by THEODOR GOLDSTÜCKER. Oblong folio, pp. 268 of letter-press and 121 leaves of facsimiles. Cloth. £4 4s.

Manipulus Vocabulorum; A Rhyming Dictionary of the English Language. By Peter Levins (1570) Edited, with an Alphabetical Index, by HENRY B. WHEATLEY. 8vo. pp. xvi. and 370, cloth. 14s.

Manning.—AN INQUIRY INTO THE CHARACTER AND ORIGIN OF THE POSSESSIVE AUGMENT in English and in Cognate Dialects. By the late JAMES MANNING, Q.A.S., Recorder of Oxford. 8vo. pp. iv. and 90. 2s.

March.—A COMPARATIVE GRAMMAR OF THE ANGLO-SAXON LANGUAGE; in which its forms are illustrated by those of the Sanskrit, Greek, Latin, Gothic, Old Saxon, Old Friesic, Old Norse, and Old High-German. By FRANCIS A. MARSH, LL.D. Demy 8vo. cloth, pp. xi. and 253. 1877. 10s.

Mariette.—THE MONUMENTS OF UPPER EGYPT. A Translation of the Itineraire de la Haute Egypte, of Auguste Mariette Bey. By ALPHONSE MARIETTE. Fcap. 8vo. cloth, pp. vii.-261. 7s. 6d.

Markham.—QUICHUA GRAMMAR and DICTIONARY. Contributions towards a Grammar and Dictionary of Quichua, the Language of the Incas of Peru; collected by CLEMENTS R. MARKHAM, F.S.A., Corr. Mem. of the University of Chile. Author of "Cuzco and Lima," and "Travels in Peru and India." In one vol. crown 8vo., pp. 223, cloth. £1. 11s. 6d.

Markham.—OLLANTA: A DRAMA IN THE QUICHUA LANGUAGE. Text, Translation, and Introduction, By CLEMENTS R. MARKHAM, F.R.G.S. Crown 8vo., pp. 128, cloth. 7s. 6d.

Markham.—A MEMOIR OF THE LADY ANA DE OSORIO, Countess of Chinchon, and Vice-Queen of Peru, A.D. 1629-39. With a Plea for the Correct Spelling of the Chinchona Genus. By CLEMENTS R. MARKHAM, C.B., F.R.S., Commendador da Real Ordem de Christo, Socius Academie Cesaree Naturae Curiosorum Cognomen Chinchon. Small 4to, pp. 112. With a Map, 2 Plates, and numerous Illustrations. Roxburghe binding. 28s.

Markham.—THE NARRATIVES OF THE MISSION OF GEORGE BOGLE, B.C.S., to the Teshu Lama, and of the Journey of Thomas Manning to Lhasa. Edited, with Notes and Introduction, and lives of Mr. Bogle and Mr. Manning, by CLEMENTS R. MARKHAM, C.B., F.R.S. Demy 8vo., with Maps and Illustrations, pp. clxi. 314, cl. 21s.

Marsden's Numismata Orientalia. New International Edition. See under NUMISMATA ORIENTALIA.

Mason.—THE PALI TEXT OF KACHCHAYANO'S GRAMMAR, WITH ENGLISH ANNOTATIONS. By FRANCIS MASON, D.D. I. The Text Aphorisms, 1 to 673. II. The English Annotations, including the various Readings of six independent Burmese Manuscripts, the Singalese Text on Verbs, and the Cambodian Text on Syntax. To which is added a Concordance of the Aphorisms. In Two Parts. 8vo. sewed, pp. 208, 75, and 28. Toongoo, 1871. £1 11s. 6d.

Mathews.—ABRAHAM BEN EZRA'S UNEDITED COMMENTARY ON THE CANCICLES, the Hebrew Text after two MS., with English Translation by H. J. MATHEWS, B.A., Exeter College, Oxford. 8vo. cl. limp, pp. x., 34, 24. 2s. 6d.

Mathuráprásáda Misra.—A TRILINGUAL DICTIONARY, being a comprehensive Lexicon in English, Urdú, and Hindi, exhibiting the Syllabication, Pronunciation, and Etymology of English Words, with their Explanation in English, and in Urdú and Hindi in the Roman Character. By MATHURÁPRASÁDA MISRA, Second Master, Queen's College, Benares. 8vo. pp. xv. and 1330, cloth. Benares, 1865. £2 2s.

Matthews.—ETHNOLOGY AND PHILOLOGY OF THE HIDATSA INDIANS. By WASHINGTON MATTHEWS, Assistant Surgeon, U.S. Army. *Contents* :—Ethnography, Philology, Grammar, Dictionary, and English-Hidatza Vocabulary. 8vo. cloth. £1 11s. 6d.

Mayers.—ILLUSTRATIONS OF THE LAMAIST SYSTEM IN TIBET, drawn from Chinese Sources. By WILLIAM FREDERICK MAYERS, Esq., of Her Britannic Majesty's Consular Service, China. 8vo. pp. 24, sewed. 1869. 1s. 6d.

Mayers.—THE CHINESE READER'S MANUAL. A Handbook of Biographical, Historical, Mythological, and General Literary Reference. By W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking, F.R.G.S., etc., etc. Demy 8vo. pp. xxiv. and 440. £1 5s.

Mayers.—TREATIES BETWEEN THE EMPIRE OF CHINA AND FOREIGN Powers, together with Regulations for the Conduct of Foreign Trade, etc. Edited by W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking. 8vo. cloth, pp. 246. 1877. 25s.

Mayers.—THE CHINESE GOVERNMENT. A Manual of Chinese Titles, Categorically arranged, and Explained with an Appendix. By W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking. Royal 8vo. cloth, pp. viii.—160. 1878. £1 8s.

Mayers.—THE ANGLO-CHINESE CALENDAR MANUAL. A Handbook of Reference for the Determination of Chinese Dates during the period from 1860 to 1879. With Comparative Tables of Annual and Mensual Designations, etc. Compiled by W. F. MAYERS, Chinese Secretary, H. B. M.'s Legation, Peking. 2nd Edition. Sewed, pp. 28. 7s. 6d.

Medhurst.—CHINESE DIALOGUES, QUESTIONS, and FAMILIAR SENTENCES, literally translated into English, with a view to promote commercial intercourse and assist beginners in the Language. By the late W. H. MEDHURST, D.D. A new and enlarged Edition. 8vo. pp. 226. 18s.

Megasthenés.—ANCIENT INDIA AS DESCRIBED BY MEGASTHENÉS AND ARRIAN. Being a Translation of the Fragments of the Indika of Megasthenés collected by DR. SCHWANBERG, and of the First Part of the Indika of Arrian. By J. W. MCGRINBLE, M.A., Principal of the Government College, Patna, etc. With Introduction, Notes, and Map of Ancient India. Post 8vo. cloth, pp. xii.—224. 1877. 7s. 6d.

Megha-Duta (The). (Cloud-Messenger.) By Kālidāsa. Translated from the Sanskrit into English verse, with Notes and Illustrations. By the late H. H. WILSON, M.A., F.R.S., Boden Professor of Sanskrit in the University of Oxford, etc., etc. The Vocabulary by FRANCIS JOHNSON, sometime Professor of Oriental Languages at the College of the Honourable the East India Company, Haileybury. New Edition. 4to. cloth, pp. xi. and 180. 10s. 6d.

Memoirs read before the ANTHROPOLOGICAL SOCIETY OF LONDON, 1863
1864. 8vo, pp. 542, cloth. 21s.

Memoirs read before the ANTHROPOLOGICAL SOCIETY OF LONDON, 1865-6.
Vol. II. 8vo, pp. x. 464, cloth. 21s.

Mills.—THE INDIAN SAINT; or, Buddha and Buddhism.—A Sketch Historical and Critical. By C. D. B. MILLS. 8vo. cl., pp. 192. 7s. 6d.

Minocheherji.—PAHLAVI, GUJARÁTI, AND ENGLISH DICTIONARY. By JAMASPJÍ DASTUR MINOCHEHERJI JAMASPJ ASANA, Fellow of the University of Bombay, and Member of the Bombay Branch of the Royal Asiatic Society. Vol. I. (To be completed in three volumes.) Demy 8vo. pp. clxxix and 168, with Photographic Portrait of the Author. 14s.

Mírkhónđ.—THE HISTORY OF THE ATÁBEKS OF SYRIA AND PERSIA. By MUHAMMED BEN KHÁWENDSHÁH BEN MAHMUD, commonly called MíRKHÓNĐ. Now first Edited from the Collation of Sixteen MSS., by W. H. MORLEY, Barrister-at-law, M.R.A.S. To which is added a Series of Facsimiles of the Coins struck by the Atábeks, arranged and described by W. S. W. VAUX, M.A., M.R.A.S. Roy. 8vo. cloth, 7 plates, pp. 118. 1848. 7s. 6d.

Mitra.—THE ANTIQUITIES OF ORISSA. By RAJENDRALALA MITRA. Vol. I. Published under Orders of the Government of India. Folio, cloth, pp. 180. With a Map and 36 Plates. £4 4s.

Molesworth.—A DICTIONARY, MÁRATHI and ENGLISH. Compiled by J. T. MOLESWORTH, assisted by GEORGE and THOMAS CANDY. Second Edition, revised and enlarged. By J. T. MOLESWORTH. Royal 4to. pp. xxx and 922, boards. Bombay, 1857. £3 3s.

Molesworth.—A COMPENDIUM OF MOLESWORTH'S MARATHI AND ENGLISH DICTIONARY. By BABA PADMANJI. Second Edition. Revised and Enlarged. Demy 8vo. cloth, pp. xx, and 624. 21s.

Möllendorff.—MANUAL OF CHINESE BIBLIOGRAPHY, being a List of Works and Essays relating to China. By P. G. and O. F. VON MÖLLENDORFF, Interpreters to H.I.G.M.'s Consulates at Shanghai and Tientsin. 8vo. pp. viii. and 378. £1 10s.

Morley.—A DESCRIPTIVE CATALOGUE of the HISTORICAL MANUSCRIPTS in the ARABIC and PERSIAN LANGUAGES preserved in the Library of the Royal Asiatic Society of Great Britain and Ireland. By WILLIAM H. MORLEY, M.R.A.S. 8vo. pp. viii. and 160, sewed. London, 1854. 2s. 6d.

Morris.—A DESCRIPTIVE AND HISTORICAL ACCOUNT OF THE GODAVERY DISTRICT in the Presidency of Madras. By HENRY MORRIS, formerly of the Madras Civil Service. Author of a "History of India for Use in Schools" and other works. 8vo. cloth (with a map), pp. xii. and 390. 1878. 12s.

Morrison.—A DICTIONARY OF THE CHINESE LANGUAGE. By the Rev. R. MORRISON, D.D. Two vols. Vol. I. pp. x. and 762; Vol. II. pp. 828, cloth. Shanghai, 1865. £6 6s.

Muhammed.—THE LIFE OF MUHAMMED. Based on Muhammed Ibn Ishak. By Abd El Malik Ibn Hisham. Edited by Dr. FERDINAND WÜSTENFELD. The Arabic Text. 8vo. pp. 1026, sewed. Price 21s. Introduction, Notes, and Index in German. 8vo. pp. lxxii. and 266, sewed. 7s. 6d. Each part sold separately.

The text based on the Manuscripts of the Berlin, Leipsic, Gotha and Leyden Libraries, has been carefully revised by the learned editor, and printed with the utmost exactness.

Muir.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions. Collected, Translated, and Illustrated by JOHN MUIR, Esq., D.C.L., LL.D., Ph.D.

Vol. I. Mythical and Legendary Accounts of the Origin of Caste, with an Inquiry

into its existence in the Vedic Age. Second Edition, re-written and greatly enlarged. 8vo. pp. xx. 532, cloth. 1868. 21s.

Vol. II. The Trans-Himalayan Origin of the Hindus, and their Affinity with the Western Branches of the Aryan Race. Second Edition, revised, with Additions. 8vo. pp. xxxii. and 512, cloth. 1871. 21s.

Vol. III. The Vedas: Opinions of their Authors, and of later Indian Writers, on their Origin, Inspiration, and Authority. Second Edition, revised and enlarged. 8vo. pp. xxxii. 312, cloth. 1868. 16s.

Vol. IV. Comparison of the Vedic with the later representations of the principal Indian Deities. Second Edition Revised. 8vo. pp. xvi. and 524, cloth. 1873. 21s.

Vol. V. Contributions to a Knowledge of the Cosmogony, Mythology, Religious Ideas, Life and Manners of the Indians in the Vedic Age. 8vo. pp. xvi. 492, cloth. 1870. 21s.

Müller.—THE SACRED HYMNS OF THE BRAHMINS, as preserved to us in the oldest collection of religious poetry, the Rig-Veda-Samhita, translated and explained. By F. MAX MÜLLER, M.A., Fellow of All Souls' College; Professor of Comparative Philology at Oxford; Foreign Member of the Institute of France, etc., etc. Volume I. Hymns to the Maruts or the Storm Gods. 8vo. pp. cliii. and 264. 12s. 6d.

Müller.—THE HYMNS OF THE RIG-VEDA in the Samhita and Pada Texts. Reprinted from the Editio Princeps. By F. MAX MÜLLER, M.A., etc. Second edition. With the Two Texts on Parallel Pages. In 2 vols. 8vo., pp. 1700, sewed. 32s.

Müller.—LECTURE ON BUDDHIST NIHILISM. By F. MAX MÜLLER, M.A., Professor of Comparative Philology in the University of Oxford; Member of the French Institute, etc. Delivered before the General Meeting of the Association of German Philologists, at Kiel, 28th September, 1869. (Translated from the German.) Sewed. 1869. 1s.

Nagananda; OR THE JOY OF THE SNAKE-WORLD. A Buddhist Drama in Five Acts. Translated into English Prose, with Explanatory Notes, from the Sanskrit of Sri-Harsha-Deva. By PALMER BOYD, B.A., Sanskrit Scholar of Trinity College, Cambridge. With an Introduction by Professor COWELL. Crown 8vo., pp. xvi. and 100, cloth. 4s. 6d.

Nalopákhyanam.—STORY OF NALA; an Episode of the Mahá-Bhárata. The Sanskrit Text, with Vocabulary, Analysis, and Introduction. By MONIER WILLIAMS, M.A. The Metrical Translation by the Very Rev. H. H. MILMAN, D.D. 8vo. cl. 15s.

Naradiya Dharma Sastram; OR, THE INSTITUTES OF NARADA. Translated for the First Time from the unpublished Sanskrit original. By Dr. JULIUS JOLLY, University, Wurzburg. With a Preface, Notes chiefly critical, an Index of Quotations from Narada in the principal Indian Digesta, and a general Index. Crown 8vo., pp. xxxv. 144, cloth. 10s. 6d.

Newman.—A DICTIONARY OF MODERN ARABIC — 1. Anglo-Arabic Dictionary. 2. Anglo-Arabic Vocabulary. 3. Arabo-English Dictionary. By F. W. NEWMAN, Emeritus Professor of University College, London. In 2 vols. crown 8vo., pp. xvi. and 376—464, cloth. 21 1s.

Newman.—A HANDBOOK OF MODERN ARABIC, consisting of a Practical Grammar, with numerous Examples, Dialogues, and Newspaper Extracts, in a European Type. By F. W. NEWMAN, Emeritus Professor of University College, London; formerly Fellow of Balliol College, Oxford. Post 8vo. pp. xx. and 192, cloth. London, 1866. 6s.

Newman.—THE TEXT OF THE IEGUINE INSCRIPTIONS, with interlinear Latin Translation and Notes. By FRANCIS W. NEWMAN, late Professor of Latin at University College, London. 8vo. pp. xvi. and 54, sewed. 2s.

Newman.—*ORTHOËPY*: or, a simple mode of Accenting English, for the advantage of Foreigners and of all Learners. By **FRANCIS W. NEWMAN**, Emeritus Professor of University College, London. 8vo. pp. 28, sewed. 1869. 1s.

Nodal.—*ELEMENTOS DE GRAMÁTICA QUICHLA ó IDIOMA DE LOS YNCAS*. Bajo los Auspicios de la Redentora, Sociedad de Filántropos para mejorar la suerte de los Aborígenes Peruanos. Por el Dr. José FERNANDEZ NODAL, Abogado de los Tribunales de Justicia de la República del Perú. Royal 8vo. cloth, pp. xvi. and 441. Appendix, pp. 9. £1 1s.

Nodal.—*LOS VINCULOS DE OLLANTA Y CUSI-KCUYLLOR. DRAMA EN QUICHLA*. Obra Compilada y Espurgada con la Versión Castellana al Frente de su Testo por el Dr. José FERNANDEZ NODAL, Abogado de los Tribunales de Justicia de la República del Perú. Bajo los Auspicios de la Redentora Sociedad de Filántropos para Mejorar la Suerte de los Aborígenes Peruanos. Roy. 8vo. bds. pp. 70. 1874. 7s. 6d.

Notley.—*A COMPARATIVE GRAMMAR OF THE FRENCH, ITALIAN, SPANISH, AND PORTUGUESE LANGUAGES*. By **EDWIN A. NOTLEY**. Crown oblong 8vo. cloth, pp. xv. and 396. 7s. 6d.

Numismata Orientalia.—*THE INTERNATIONAL NUMISMATA ORIENTALIA*. Edited by **EDWARD THOMAS, F.R.S., etc.** Vol. I. Illustrated with 20 Plates and a Map. Royal 4to. cloth. £3 13s. 6d.

Also in 6 Parts sold separately, viz.:—

Part I.—*Ancient Indian Weights*. By **E. THOMAS, F. R. S., etc.** Royal 4to. sewed, pp. 84, with a Plate and a Map of the India of Manu. 9s. 6d.

Part II.—*Coins of the Urtuki Turkumans*. By **STANLEY LANE POOLE**, Corpus Christi College Oxford. Royal 4to. sewed, pp. 44, with 6 Plates. 9s.

Part III. *The Coinage of Lydia and Persia, from the Earliest Times to the Fall of the Dynasty of the Achæmenidæ*. By **BARCLAY V. HEAD**, Assistant-Keeper of Coins, British Museum. Royal 4to. sewed, pp. viii. and 56, with three Autotype Plates. 10s. 6d.

Part IV. *The Coins of the Tuluni Dynasty*. By **EDWARD THOMAS ROGERS**, Royal 4to. sewed, pp. iv. and 22, and 1 Plate. 5s.

Part V. *The Parthian Coinage*. By **PERCY GARDNER, M.A.** Royal 4to. sewed, pp. iv. and 65, with 8 Autotype Plates. 18s.

Part VI. *On the Ancient Coins and Measures of Ceylon. With a Discussion of the Ceylon Date of the Buddha's Death*. By **T. W. RHYNS DAVIDS**, Barrister-at-Law, late of the Ceylon Civil Service. Royal 4to. sewed, pp. 60, with Plate. 10s.

Nutt.—*FRAGMENTS OF A SAMARITAN TARGUM*. Edited from a Bodleian MS. With an Introduction, containing a Sketch of Samaritan History, Dogma, and Literature. By **J. W. NUTT, M.A.** Demy 8vo. cloth, pp. viii, 172, and 84. With Plate. 1874. 15s.

Nutt.—*A SKETCH OF SAMARITAN HISTORY, DOGMA, AND LITERATURE*. Published as an Introduction to "Fragments of a Samaritan Targum." By **J. W. NUTT, M.A.** Demy 8vo. cloth, pp. viii. and 172. 1874. 5s.

Nutt.—*TWO TREATISES ON VERBS CONTAINING FEEBLE AND DOUBLE LETTERS* by R. Jehuda Hayug of Fez, translated into Hebrew from the original Arabic by R. Moses Gikatilla, of Cordova; with the Treatise on Punctuation by the same Author, translated by Aben Ezra. Edited from Bodleian MSS. with an English Translation by **J. W. NUTT, M.A.** Demy 8vo. sewed, pp. 312. 1870. 7s. 6d.

Oera Linda Book, from a Manuscript of the Thirteenth Century, with the permission of the Proprietor, C. Over de Linden, of the Helder. The Original Frisian Text, as verified by Dr. J. O. OTTEMA; accompanied by an English Version of Dr. Ottema's Dutch Translation, by **WILLIAM R. SANDBACH**. 8vo. cl. pp. xxvii. and 223. 5s.

Ollanta: A DRAMA IN THE QUICHLA LANGUAGE. See under **MARKHAM** and under **NODAL**.

Oriental Congress.—Report of the Proceedings of the Second International Congress of Orientalists held in London, 1874. Roy. 8vo. paper, pp. 76. 5s.

Oriental Congress.—TRANSACTIONS OF THE SECOND SESSION OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS, held in London in September, 1874. Edited by ROBERT K. DOUGLAS, Honorary Secretary. Demy 8vo. cloth, pp. viii. and 456. 21s.

Osburn.—THE MONUMENTAL HISTORY of EGYPT, as recorded on the Ruins of her Temples, Palaces, and Tombs. By WILLIAM OSBURN. Illustrated with Maps, Plates, etc. 2 vols. 8vo. pp. xii. and 461; vii. and 643, cloth. £2 2s.

Vol. I.—From the Colonization of the Valley to the Visit of the Patriarch Abram.

Vol. II.—From the Visit of Abram to the Exodus.

Otté.—HOW TO LEARN DANISH (Dano-Norwegian). A Manual for Students of Danish (Dano-Norwegian). Based on the Ollendorffian System of Teaching Languages, and adapted for Self-Instruction. By E. C. OTTÉ. Crown 8vo. cloth, pp. xix.—338. 7s. 6d.

Key to the Exercises. Cloth, pp. 84. 3s.

Palmer.—EGYPTIAN CHRONICLES, with a harmony of Sacred and Egyptian Chronology, and an Appendix on Babylonian and Assyrian Antiquities. By WILLIAM PALMER, M.A., and late Fellow of Magdalen College, Oxford. vols. 8vo. cloth, pp. lxxiv. and 428, and viii. and 636. 1861. 12s.

Palmer.—A CONCISE DICTIONARY OF THE PERSIAN LANGUAGE. By E. H. PALMER, M.A., Professor of Arabic in the University of Cambridge. Square 16mo. pp. viii. and 364, cloth. 10s 6d.

Palmer.—LEAVES FROM A WORD HUNTER'S NOTE BOOK. Being some Contributions to English Etymology. By the Rev. A. SMYTHE PALMER, B.A., sometime Scholar in the University of Dublin. Cr. 8vo. cl. pp. xii.—316. 7s. 6d.

Palmer.—THE SONG OF THE REED; and other Pieces. By E. H. PALMER, M.A., Cambridge. Crown 8vo. pp. 208, handsomely bound in cloth. 5s.

Among the Contents will be found translations from Hafiz, from Omer el Kheiyám, and from other Persian as well as Arabic poets.

Pand-Námah.—THE PAND-NÁMAH; or, Books of Counsels. By ADARBÁD MÁRÁSPAND. Translated from Pehlevi into Gujarathi, by Harbed Sheriarjee Dadabhooy. And from Gujarathi into English by the Rev. Shapurji Edalji. Fcap. 8vo. sewed. 1870. 6d.

Pandit's (A) Remarks on Professor Max Müller's Translation of the "RIG-VEDA." Sanskrit and English. Fcap. 8vo. sewed. 1870. 6d.

Paspati.—ÉTUDES SUR LES TCHINGHIANÉS (GYPSIES) OU BOHÉMIENS DE L'EMPIRE OTTOMAN. Par ALEXANDRE G. PASPATI, M.D. Large 8vo. sewed, pp. xii. and 652. Constantinople, 1871. 28s.

Patanjali.—THE VYÁKARANA-MAHÁBHÁSHYA OF PATANJALI. Edited by F. KIELHORN, Ph.D., Professor of Oriental Languages, Deccan College. Vol. I., Part I. pp. 200. 8s. 6d.

Patell.—COWASJEE PATELL'S CHRONOLOGY, containing corresponding Dates of the different Eras used by Christians, Jews, Greeks, Hindús, Mohamedans, Parsees, Chinese, Japanese, etc. By COWASJEE SORABJEE PATELL. 4to. pp. viii. and 184, cloth. 50s.

Peking Gazette.—Translation of the Peking Gazette for 1872, 1873, 1874, 1875, 1876, and 1877. 8vo. cloth. 10s. 6d. each.

Percy.—BISHOP PERCY'S FOLIO MANUSCRIPTS—BALLADS AND ROMANCES.

Edited by John W. Hale, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge; and Frederick J. Furnivall, M.A., of Trinity Hall, Cambridge; assisted by Professor Child, of Harvard University, Cambridge, U.S.A., W. Chappell, Esq., etc. In 3 volumes. Vol. I., pp. 610; Vol. 2, pp. 681.; Vol. 3, pp. 640. Demy 8vo. half-bound, £4 4s. Extra demy 8vo. half-bound, on Whatman's ribbed paper, £6 6s. Extra royal 8vo., paper covers, on Whatman's best ribbed paper, £10 10s. Large 4to., paper covers, on Whatman's best ribbed paper, £12.

Pfoundes.—Fu So Mimi Bukuro.—A BUDGET OF JAPANESE NOTES.
By CAPT. PFOUNDES, of Yokohama. 8vo. sewed, pp. 184. 7s. 6d.

Philological Society (Transactions of The). A Complete Set, including the Proceedings of the Philological Society for the years 1842-1853. 6 vols. The Philological Society's Transactions, 1854 to 1876. 15 vols. The Philological Society's Extra Volumes. 9 vols. In all 30 vols. 8vo. £19 13s. 6d.

Proceedings (The) of the Philological Society 1842-1853. 6 vols. 8vo. £3.

Transactions of the Philological Society, 1854-1876. 15 vols. 8vo. £10 16s.

* * * The Volumes for 1867, 1868-9, 1870-2, and 1873-4, are only to be had in complete sets, as above.

Separate Volumes.

For 1854: containing papers by Rev. J. W. Blakeley, Rev. T. O. Cockayne, Rev. J. Davies, Dr. J. W. Donaldson, Dr. Theod. Goldstücker, Prof. T. Hewitt Key, J. M. Kemble, Dr. R. G. Latham, J. M. Ludlow, Hensleigh Wedgwood, etc. 8vo. cl. £1 1s.

For 1855: with papers by Dr. Carl Abel, Dr. W. Bleek, Rev. Jno. Davies, Miss A. Gurney, Jas. Kennedy, Prof. T. H. Key, Dr. R. G. Latham, Henry Malden, W. Ridley, Thos. Watt, Hensleigh Wedgwood, etc. In 4 parts. 8vo. £1 1s.

* * * Kamilaroi Language of Australia, by W. Ridley; and False Etymologies, by H. Wedgwood, separately. 1s.

For 1856-7: with papers by Prof. Aufrecht, Herbert Coleridge, Lewis Kr. Daas, M. de Haan, W. C. Jourdain, James Kennedy, Prof. Key, Dr. G. Latham, J. M. Ludlow, Rev. J. J. S. Perowne, Hensleigh Wedgwood, R. F. Weymouth, Jos. Yates, etc. 7 parts. 8vo. (The Papers relating to the Society's Dictionary are omitted.) £1 1s. each volume.

For 1858: including the volume of Early English Poems, Lives of the Saints, edited from MSS. by F. J. Furnivall; and papers by Ern. Adams, Prof. Aufrecht, Herbert Coleridge, Rev. Francis Crawford, M. de Haan Hettema, Dr. R. G. Latham, Dr. Lottner, etc. 8vo. cl. 12s.

For 1859: with papers by Dr. E. Adams, Prof. Aufrecht, Herb. Coleridge, F. J. Furnivall, Prof. T. H. Key, Dr. C. Lottner, Prof. De Morgan, F. Pulasky, Hensleigh Wedgwood, etc. 8vo. cl. 12s.

For 1860-1: including The Play of the Sacrament; and Pascoen agau Arluth, the Passion of our Lord, in Cornish and English, both from MSS., edited by Dr. Whitley Stokes; and papers by Dr. E. Adams, T. F. Barham, Rev. Derwent Coleridge, Herbert Coleridge, Sir John F. Davis, Danby P. Fry, Prof. T. H. Key, Dr. C. Lottner, Bishop Thirlwall, Hensleigh Wedgwood, R. F. Weymouth, etc. 8vo. cl. 12s.

For 1862-3: with papers by C. B. Cayley, D. P. Fry, Prof. Key, H. Malden, Rich. Morris, F. W. Newman, Robert Peacock, Hensleigh Wedgwood, R. F. Weymouth, etc. 8vo. cl. 12s.

For 1864: containing 1. Manning's (Jas.) Inquiry into the Character and Origin of the Possessive Augment in English, etc.; 2. Newman's (Francis W.) Text of the Iguvine Inscriptions, with Interlinear Latin Translation; 3. Barnes's (Dr.

Philological Society (Transactions of The)—continued.

W.) Grammar and Glossary of the Dorset Dialect; 4. *Gwreans An Bys*—The Creation: a Cornish Mystery, Cornish and English, with Notes by Whitley Stokes, etc. 8vo. cl. 12s.

* * * Separately: Manning's Inquiry, 3s.—Newman's Iguvine Inscription, 3s.—Stokes's *Gwreans An Bys*, 3s.

For 1865: including Wheatley's (H. B.) Dictionary of Reduplicated Words in the English Language; and papers by Prof. Aufrecht, Ed. Brook, C. B. Cayley, Rev. A. J. Church, Prof. T. H. Key, Rev. E. H. Knowles, Prof. H. Malden, Hon. G. P. Marsh, John Rhys, Guthbrand Vigfusson, Hensleigh Wedgwood, H. B. Wheatley, etc. 8vo. cl. 12s.

For 1866: including 1. Gregor's (Rev. Walter) Banffshire Dialect, with Glossary of Words omitted by Jamieson; 2. Edmondston's (T.) Glossary of the Shetland Dialect; and papers by Prof. Cassal, C. B. Cayley, Danby P. Fry, Prof. T. H. Key, Guthbrand Vigfusson, Hensleigh Wedgwood, etc. 8vo. cl. 12s.

* * * The Volumes for 1867, 1868-9, 1870-2, and 1873-4, are out of print. Besides contributions in the shape of valuable and interesting papers, the volume for 1867 also includes: 1. Peacock's (Rob. B.) Glossary of the Hundred of Lonsdale; and 2. Ellis (A. J.) On Palaeotype representing Spoken Sounds; and on the Diphthong "Oy." The volume for 1868-9—1. Ellis's (A. J.) Only English Proclamation of Henry III. in Oct. 1258; to which are added "The Cuckoo's Song" and "The Prisoner's Prayer," Lyrics of the XIII. Century, with Glossary; and 2. Stokes's (Whitley) Cornish Glossary. That for 1870-2—1. Murray's (Jas. A. H.) Dialect of the Southern Counties of Scotland, with a linguistical map. That for 1873-4—Sweet's (H.) History of English Sounds.

For 1875-6: containing the Rev. Richard Morris (President), Fourth and Fifth Annual Addresses. 1. Some Sources of Aryan Mythology by E. L. Brandreth; 2. C. B. Cayley on Certain Italian Diminutives; 3. Changes made by four young Children in Pronouncing English Words, by Jas. M. Menzies; 4. The Manx Language, by H. Jenner; 5. The Dialect of West Somerset, by F. T. Elworthy; 6. English Metre, by Prof. J. B. Mayor; 7. Words, Logic, and Grammar, by H. Sweet; 8. The Russian Language and its Dialects, by W. R. Morfill; 9. Relics of the Cornish Language in Mount's Bay, by H. Jenner. 10. Dialects and Prehistoric Forms of Old English. By Henry Sweet, Esq.; 11. On the Dialects of Monmouthshire, Herefordshire, Worcestershire, Gloucestershire, Berkshire, Oxfordshire, South Warwickshire, South Northamptonshire, Buckinghamshire, Hertfordshire, Middlesex, and Surrey, with a New Classification of the English Dialects. By Prince Louis Lacién Bonaparte (with Two Maps), Index, etc. Part I., 6s.; Part II., 6s.; Part III., 2s.

For 1877-8-9: containing the President's (Henry Sweet, Esq.) Sixth and Seventh Annual Addresses. 1. Accadian Phonology, by Professor A. H. Sayce; 2. On *Here* and *There* in Chaucer, by Dr. R. Weymouth; 3. The Grammar of the Dialect of West Somerset, by F. T. Elworthy, Esq.; 4. English Metre, by Professor J. B. Mayor; 5. The Malagasy Language, by the Rev. W. E. Cousins; 6. The Anglo-Cymric Score, by A. J. Ellis, Esq., F.R.S. 8vo. Part I., 3s.; Part II., 7s.

The Society's Extra Volumes.

Early English Volume, 1862-64, containing: 1. *Liber Cure Cocorum*, A.D. c. 1440.—2. *Hampole's (Richard Rolle) Prick of Conscience*, A.D. c. 1340.—3. *The Castell off Love*, A.D. c. 1320. 8vo. cloth. 1865. £1.

Or separately: *Liber Cure Cocorum*, Edited by Rich. Morris, 3s.; *Hampole's (Rolle) Prick of Conscience*, edited by Rich. Morris, 12s.; and *The Castell off Love*, edited by Dr. R. F. Weymouth, 6s.

Philological Society (Transactions of the)—continued.

Dan Michel's *Ayenbite of Iawyf, or Remorse of Conscience, in the Kentish Dialect, A.D. 1340. From the Autograph MS. in Brit. Mus. Edited with Introduction, Marginal Interpretations, and Glossarial Index, by Richard Morris.* 8vo. cloth. 1866. 12s.

Levins's (Peter, A.D. 1570) *Manipulus Vocabulorum: a Rhyming Dictionary of the English Language. With an Alphabetical Index by H. B. Wheatley.* 8vo. cloth. 1867. 16s.

Skeat's (Rev. W. W.) *Mæso-Gothic Glossary, with an Introduction, an Outline of Mæso-Gothic Grammar, and a List of Anglo-Saxon and old and modern English Words etymologically connected with Mæso-Gothic.* 1868. 8vo. cl. 9s.

Ellis (A. J.) on *Early English Pronunciation, with especial Reference to Shakspere and Chaucer: containing an Investigation of the Correspondence of Writing with Speech in England from the Anglo-Saxon Period to the Present Day, etc.* 4 parts. 8vo. 1869-75. £2.

Mediaeval Greek Texts: A Collection of the Earliest Compositions in Vulgar Greek, prior to A.D. 1500. With Prolegomena and Critical Notes by W. Wagner. Part I. Seven Poems, three of which appear for the first time. 1870. 8vo. 10s. 6d.

Phillips.—*THE DOCTRINE OF ADDAI THE APOSTLE.* Now first Edited in a Complete Form in the Original Syriac, with an English Translation and Notes. By **GEORGE PHILLIPS, D.D.**, President of Queen's College, Cambridge. 8vo. pp. 122, cloth. 7s. 6d.

Picard.—*A NEW POCKET DICTIONARY OF THE ENGLISH AND DUTCH LANGUAGES.* By **H. PICARD.** Revised and augmented by **A. B. MAATJES** and **H. J. VOGIN.** Fifth edition. Small 4to. cloth, pp. xvi and 1186. 1877. 10s.

Pimentel.—*CUADRO DESCRIPTIVO Y COMPARATIVO DE LAS LENGUAS INDÍGENAS DE MÉXICO, o Tratado de Filología Mexicana.* Par **FRANCISCO PIMENTEL.** 2 Edición unica completa. 3 Volume 8vo. *México*, 1875. £2 2s.

Fischel.—*HEMACANDRA's GRAMMATIK DER PRÄKRITSPRACHEN (Siddha-hemacandram Adhyāya VIII.) mit Kritischen und Erläuternden Anmerkungen.* Herausgegeben von **RICHARD FISCHEL.** Part I. Text und Wörterzeichniss. 8vo. pp. xiv. and 236. 8s.

Pope.—*A TAMIL HANDBOOK; or, Full Introduction to the Common Dialect of that Language, on the plan of Ollendorff and Arnold.* With copious Vocabularies, Appendices, containing Reading Lessons, Analyses of Letters, Deeds, Complaints, Official Documents, and a Key to the Exercises. By **Rev. G. U. POPE.** Third edition, 8vo. cloth, pp. iv. and 388. 21s.

Prakrita-Prakasa; or, *The Prakrit Grammar of Vararuchi, with the Commentary (Manorama) of Bhamaha.* The first complete edition of the Original Text with Various Readings from a Collation of Six Manuscripts in the Bodleian Library at Oxford, and the Libraries of the Royal Asiatic Society and the East India House; with copious Notes, an English Translation, and Index of Prakrit words, to which is prefixed an easy Introduction to Prakrit Grammar. By **E. B. COWELL.** Second issue, with new Preface, and corrections. 8vo. pp. xxxii. and 204. 14s.

Priaulx.—*QUESTIONES MOSAICÆ; or, the first part of the Book of Genesis compared with the remains of ancient religions.* By **OSMOND DE BEAUVIOIR PRIAULX.** 8vo. pp. viii. and 548, cloth. 12s.

Rámáyan of Válmiki.—5 vols. See under **GRIFFITH.**

Ram Jasan.—A SANSKRIT AND ENGLISH DICTIONARY. Being an Abridgment of Professor Wilson's Dictionary. With an Appendix explaining the use of Affixes in Sanskrit. By Pandit RAM JASAN, Queen's College, Benares. Published under the Patronage of the Government, N.W.P. Royal 8vo. cloth, pp. ii. and 707. 28s.

Ram Raz.—ESSAY on the ARCHITECTURE of the HINDUS. By RAM RAZ, Native Judge and Magistrate of Bangalore. With 48 plates. 4to. pp. xiv. and 64, sewed. London, 1834. £2 2s.

Rask.—A GRAMMAR OF THE ANGLO-SAXON TONGUE. From the Danish of Erasmus Rask, Professor of Literary History in, and Librarian to, the University of Copenhagen, etc. By BENJAMIN THORPE. Second edition, corrected and improved. 18mo. pp. 200, cloth. 5s. 6d.

Rawlinson.—A COMMENTARY ON THE CUNEIFORM INSCRIPTIONS OF BABYLONIA AND ASSYRIA, including Readings of the Inscription on the Nimrud Obelisk, and Brief Notice of the Ancient Kings of Nineveh and Babylon, by Major H. C. RAWLINSON. 8vo. pp. 84, sewed. London, 1850. 2s. 6d.

Rawlinson.—OUTLINES OF ASSYRIAN HISTORY, from the Inscriptions of Nineveh. By Lieut. Col. RAWLINSON, C.B., followed by some Remarks by A. H. LAYARD, Esq., D.C.L. 8vo., pp. xlii., sewed. London, 1852. 1s.

Rawlinson.—INSCRIPTION OF TIGLATH PILESER I., KING OF ASSYRIA, B.C. 1150, as translated by Sir H. RAWLINSON, FOX TALBOT, Esq., Dr. HINCKS, and Dr. OPPERT. Published by the Royal Asiatic Society. 8vo. sd., pp. 74. 2s.

Rawlinson.—NOTES ON THE EARLY HISTORY OF BABYLONIA. By Colonel RAWLINSON, C.B. 8vo. sd., pp. 48. 1s.

Redhouse.—THE TURKISH CAMPAIGNER'S VADE-MECUM OF OTTOMAN COLLOQUIAL LANGUAGE; containing a concise Ottoman Grammar; a carefully selected Vocabulary, alphabetically arranged, in two parts, English and Turkish, and Turkish and English; also a few Familiar Dialogues; the whole in English characters. By J. W. REDHOUSE, F.R.A.S. Oblong 32mo. limp cloth, pp. iv. and 332. 6s.

Redhouse.—كتاب لغة المعانى لجيمس رد حاووص الانكليزى. A Lexicon English and Turkish, showing in Turkish the Literal, Incidental, Figurative, Colloquial, and Technical Significations of the English Terms, indicating their pronunciation in a new and systematic manner, and preceded by a Sketch of English Etymology to facilitate to Turkish Students the acquisition of the English Language. By J. W. REDHOUSE, M.R.A.S. Second edition, pp. xvii. and 827. 15s.

Redhouse.—A VINDICATION OF THE OTTOMAN SULTAN'S TITLE TO "CALIPH," showing its Antiquity, Validity, and Universal Acceptance. By J. W. REDHOUSE. 8vo. paper, pp. 20. 3d.

Renan.—AN ESSAY ON THE AGE AND ANTIQUITY OF THE BOOK OF NABATHÆAN AGRICULTURE. To which is added an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilization. By M. ERNEST RENAN, Membre de l'Institut. Crown 8vo., pp. xvi. and 148, cloth. 3s. 6d.

Revue Celtique (The).—A Quarterly Magazine for Celtic Philology, Literature, and History. Edited with the assistance of the Chief Celtic Scholars of the British Islands and of the Continent, and Conducted by H. GAIDOUZ. 8vo. Subscription, £1 per Volume.

Rhys.—LECTURES ON WELSH PHILOLOGY. By JOHN RHYS, M.A., Professor of Celtic at Oxford. Second edition, revised and enlarged. Crown 8vo. cloth, pp. viii. and 466. 15s.

Rig-Veda.—See Müller.

Rig-Veda-Sanhita: THE SACRED HYMNS OF THE BRAHMANS. Translated and explained by F. MAX MÜLLER, M.A., LL.D., Fellow of All Souls' College, Professor of Comparative Philology at Oxford, Foreign Member of the Institute of France, etc., etc. Vol. I. HYMNS TO THE MARUTS, OR THE STORM-GODS. 8vo. pp. clii. and 264. cloth. 1869. 12s. 6d.

Rig-Veda Sanhita.—A COLLECTION OF ANCIENT HINDU HYMNS. Constituting the First Ashtaka, or Book of the Rig-veda; the oldest authority for the religious and social institutions of the Hindus. Translated from the Original Sanskrit by the late H. H. WILSON, M.A. 2nd Ed., with a Postscript by Dr. FITZEDWARD HALL. Vol. I. 8vo. cloth, pp. lii. and 348, price 21s.

Rig-Veda Sanhita.—A Collection of Ancient Hindu Hymns, constituting the Fifth to Eighth Ashtakas, or books of the Rig-Veda, the oldest Authority for the Religious and Social Institutions of the Hindus. Translated from the Original Sanskrit by the late HORACE HATMAN WILSON, M.A., F.R.S., etc. Edited by E. B. COWELL, M.A., Principal of the Calcutta Sanskrit College. Vol. IV., 8vo., pp. 214, cloth. 14s.

A few copies of Vols. II. and III. still left. [Vols. V. and VI. in the Press.]

Riola.—How to LEARN RUSSIAN. A Manual for Students of Russian, based upon the Ollendorfian system of teaching languages, and adapted for self instruction. By HENRY RIOLA, Teacher of the Russian Language. With a Preface by W. R. S. RALSTON, M.A. Crown 8vo. cloth, pp. 576. 1878. 12s.

Key to the above. Crown 8vo. cloth, pp. 126. 1878. 6s.

Roberts.—ARYAN PHILOLOGY, according to the most recent Researches (Glottologia Aria Recentissima), Remarks Historical and Critical. By DOMENICO PEZZI, Membro della Facolta de Filosofia e lettere della R. Universit. di Torino. Translated by E. S. ROBERTS, M.A., Fellow and Tutor of Gonville and Caius College. Crown 8vo. cloth, pp. xvi. and 199. 6s.

Roe and Fryer.—TRAVELS IN INDIA IN THE SEVENTEENTH CENTURY. By Sir THOMAS ROE and Dr. JOHN FRYER. Reprinted from the "Calcutta Weekly Englishman." 8vo. cloth, pp. 474. 7s. 6d.

Röhrig.—THE SHORTEST ROAD TO GERMAN. Designed for the use of both Teachers and Students. By F. L. O. RÖHRIG. Cr. 8vo. cloth, pp. vii. and 225. 1874. 7s. 6d.

Rogers.—NOTICE ON THE DINARS OF THE ABBASSIDE DYNASTY. By EDWARD THOMAS ROGERS, late H.M. Consul, Cairo. 8vo. pp. 44, with a Map and four Autotype Plates. 6s.

Rosny.—A GRAMMAR OF THE CHINESE LANGUAGE. By Professor LEON DE ROSNY. 8vo. pp. 48. 1874. 3s.

Ross.—A MANDARIN PRIMER. Being Easy Lessons for Beginners, Transliterated according to the European mode of using Roman Letters. By Rev. JOHN ROSS, Newchang. 8vo. wrapper, pp. 122. 6s.

Ross.—A COREAN PRIMER. Being Lessons in Corean on all Ordinary Subjects. Transliterated on the principles of the Mandarin Primer by the same author. By the Rev. JOHN ROSS, Newchang. Demy 8vo. stitched. pp. 90. 10s.

Routledge.—ENGLISH RULE AND NATIVE OPINION IN INDIA. From Notes taken in the years 1870-74. By JAMES ROUTLEDGE. Post 8vo. cloth, pp. 344. 10s. 6d.

Royal Society of Literature of the United Kingdom (Transactions of The). First Series, 6 Parts in 3 Vols., 4to., Plates; 1827-39. Second Series, 10 Vols. or 30 Parts, and Vol. XI. Parts 1 and 2, 8vo., Plates; 1848-76.

A complete set, as far as published, £10 10s. Very scarce. The first series of this important series of contributions of many of the most eminent men of the day has long been out of print and is very scarce. Of the Second Series, Vol. I.-IV., each containing three parts, are quite out of print, and can only be had in the complete series, noticed above. Three Numbers, price 4s. 6d. each, form a volume. The price of the volume complete, bound in cloth, is 13s. 6d.

Separate Publications.

- I. **FASTI MONASTICI AEVII SAXONICI**: or an Alphabetical List of the Heads of Religious Houses in England previous to the Norman Conquest, to which is prefixed a Chronological Catalogue of Contemporary Foundations. By WALTER DE GRAY BIRCH. Royal 8vo. cloth. 1872. 7s. 6d.
- II. **LI CHANTARI DI LANCELLOTTO**; a Troubadour's Poem of the XIV. Cent. Edited from a MS. in the possession of the Royal Society of Literature, by WALTER DE GRAY BIRCH. Royal 8vo. cloth. 1874. 7s.
- III. **INQUISITIO COMITATUS CANTABRIGIENSIS**, nunc primum, è Manuscripto unico in Bibliotheca Cottoniana asservato, typis mandata: subiectur Inquisitio Eliensis: curà N. E. S. A. Hamilton. Royal 4to. With map and 3 facsimiles. 1876. £2 2s.
- IV. **A COMMONPLACE-BOOK OF JOHN MILTON**. Reproduced by the autotype process from the original MS. in the possession of Sir Fred. U. Graham, Bart., of Netherby Hall. With an Introduction by A. J. Horwood. Sq. folio. Only one hundred copies printed. 1876. £2 2s.
- V. **CHRONICON A.D. 1377-1404**. Edited, with a Translation and Notes, by ED. MAUNDE THOMPSON. Royal 8vo. 1876. 10s. 6d.

Rudy.—THE CHINESE MANDARIN LANGUAGE, after Ollendorff's New Method of Learning Languages. By CHARLES RUDY. In 3 Volumes. Vol. I. Grammar. 8vo. pp. 248. £1 1s.

Sabdakalpadruma, the well-known Sanskrit Dictionary of RAJĀH RADHAKANTA DĒVA. In Bengali characters. 4to. Parts 1 to 40. (In course of publication.) 3s. 6d. each part.

Sakuntala.—KĀLIDĀSA'S CĀKUNTALĀ. The Bengali Recension. With Critical Notes. Edited by RICHARD PISCHEL. 8vo. cloth, pp. xi. and 210. 14s.

Sakuntala.—A SANSKRIT DRAMA IN SEVEN ACTS. Edited by MONIER WILLIAMS, M.A. Second Edition. 8vo. cl. £1 1s.

Sale.—THE KORAN; commonly called THE ALCORAN OF MOHAMMED. Translated into English immediately from the original Arabic. By GEORGE SALE, Gent. To which is prefixed the Life of Mohammed. Crown 8vo. cloth, pp. 472. 7s.

Sāma-Vidhāna-Brāhmaṇa. With the Commentary of Sāyana. Edited, with Notes, Translation, and Index, by A. C. BURNELL, M.R.A.S. Vol. I. Text and Commentary. With Introduction. 8vo. cloth, pp. xxviii. and 104. 12s. 6d.

Sanskrit Works.—A CATALOGUE OF SANSKRIT WORKS PRINTED IN INDIA, offered for Sale at the affixed nett prices by TRÜBNER & CO. 16mo. pp. 52. 1s.

Sarva-Sabda-Sambodhini; or, THE COMPLETE SANSKRIT DICTIONARY. In Telugu characters. 4to. cloth, pp. 1078. £2 15s.

Satow.—AN ENGLISH JAPANESE DICTIONARY OF THE SPOKEN LANGUAGE. By ERNEST MASON SATOW, Japanese Secretary to H.M. Legation at Yedo, and ISHIBASHI MASAKATA, of the Imperial Japanese Foreign Office. Imp. 32mo., pp. xx. and 366, cloth. 12s.

Sayce.—AN ASSYRIAN GRAMMAR FOR COMPARATIVE PURPOSES. By A. H. SAYCE, M.A., 12mo. cloth, pp. xvi. and 188. 7s. 6d.

Sayce.—THE PRINCIPLES OF COMPARATIVE PHILOLOGY. By A. H. SAYCE, Fellow and Tutor of Queen's College, Oxford. Second Edition. Cr. 8vo. cl., pp. xxxii. and 416. 10s. 6d.

Scarborough.—A COLLECTION OF CHINESE PROVERBS. Translated and Arranged by WILLIAM SCARBOROUGH, Wesleyan Missionary, Hankow. With an Introduction, Notes, and Copious Index. Cr. 8vo. pp. xliv. and 278. 10s. 6d.

Schleicher.—COMPENDIUM OF THE COMPARATIVE GRAMMAR OF THE INDO-EUROPEAN, SANKRIT, GREEK, AND LATIN LANGUAGES. By AUGUST SCHLEICHER. Translated from the Third German Edition by HERBERT BENDALL, B.A., Chr. Coll. Camb. Part I. Grammar. 8vo. cloth, pp. 184. 7s. 6d.

Part II. Morphology. 8vo. cloth, pp. viii. and 104. 6s.

Schemeil.—EL MUBTAKER; or, First Born. (In Arabic, printed at Beyrouth). Containing Five Comedies, called Comedies of Fiction, on Hopes and Judgments, in Twenty-six Poems of 1092 Verses, showing the Seven Stages of Life, from man's conception unto his death and burial. By EMIN IBRAHIM SCHEMEIL. In one volume, 4to. pp. 166, sewed. 1870. 5s.

Schlagintweit.—BUDDHISM IN TIBET. Illustrated by Literary Documents and Objects of Religious Worship. With an Account of the Buddhist Systems preceding it in India. By EMIL SCHLAGINTWEIT, LL.D. With a Folio Atlas of 20 Plates, and 20 Tables of Native Prints in the Text. Royal 8vo., pp. xxiv. and 404. £2 2s.

Schlagintweit.—GLOSSARY OF GEOGRAPHICAL TERMS FROM INDIA AND TIBET, with Native Transcription and Transliteration. By HERMANN DE SCHLAGINTWEIT. Forming, with a "Route Book of the Western Himalaya, Tibet, and Turkistan," the Third Volume of H., A., and R. DE SCHLAGINTWEIT'S "Results of a Scientific Mission to India and High Asia." With an Atlas in imperial folio, of Maps, Panoramas, and Views. Royal 4to., pp. xxiv. and 293. £4.

Semitic (Songs of The). In English Verse. By G. E. W. Cr. 8vo. cloth, pp. 140. 5s.

Shakspere Society (The New).—Subscription £1 1s. per annum. List of publications on application.

Shápuríj Edaljí.—A GRAMMAR OF THE GUJARÁTÍ LANGUAGE. By SHÁPURÍJ EDALJÍ. Cloth, pp. 127. 10s. 6d.

Shápuríj Edaljí.—A DICTIONARY, GUJRATI AND ENGLISH. By SHÁPURÍJ EDALJÍ. Second Edition. Crown 8vo. cloth, pp. xxiv. and 874. 21s.

Shaw.—A SKETCH OF THE TURKI LANGUAGE. As Spoken in Eastern Turkistan (Kashgar and Yarkand). By ROBERT BARKLAY SHAW, F.R.G.S., Political Agent. In Two Parts. With Lists of Names of Birds and Plants by J. SCULLY, Surgeon, H.M. Bengal Army. 8vo. sewed, Part I., pp. 130. 7s. 6d.

Sherring.—THE SACRED CITY OF THE HINDUS. An Account of Benares in Ancient and Modern Times. By the Rev. M. A. SHERRING, M.A., LL.D.; and Prefaced with an Introduction by FITZEDWARD HALL, Esq., D.C.L. 8vo. cloth, pp. xxxvi. and 388, with numerous full-page illustrations. 21s.

Sherring.—THE HINDOO PILGRIMS. By the Rev. M. A. SHERRING, Fcap. 8vo. cloth, pp. vi. and 125. 5s.

Singh.—SAKHEE BOOK; or, The Description of Gooroo Gobind Singh's Religion and Doctrines, translated from Gooroo Mukhi into Hindi, and afterwards into English. By SIRDAR ATTAR SINGH, Chief of Bhadoor. With the author's photograph. 8vo. pp. xviii. and 205. 15s.

Skeat.—A LIST OF ENGLISH WORDS, the Etymology of which is illustrated by Comparison with Icelandic. Prepared in the form of an Appendix to Cleasby and Vigfusson's Icelandic-English Dictionary. By the Rev. WALTER W. SKEAT, M.A., English Lecturer and late Fellow of Christ's College, Cambridge; and M.A. of Exeter College, Oxford; one of the Vice-Presidents of the Cambridge Philological Society; and Member of the Council of the Philological Society of London. 1876. Demy 4to. sewed. 2s.

Smith.—A VOCABULARY OF PROPER NAMES IN CHINESE AND ENGLISH. of Places, Persons, Tribes, and Sects, in China, Japan, Corea, Assam, Siam, Burmah, The Straits, and adjacent Countries. By F. PORTER SMITH, M.B., London, Medical Missionary in Central China. 4to. half-bound, pp. vi., 72, and x. 1870. 10s. 6d.

Smith.—CONTRIBUTIONS TOWARDS THE MATERIA MEDICA AND NATURAL HISTORY OF CHINA. For the use of Medical Missionaries and Native Medical Students. By F. PORTER SMITH, M.B. London, Medical Missionary in Central China. Imp. 4to. cloth, pp. viii. and 240. 1870. £1 1s.

Sophocles.—A GLOSSARY OF LATER AND BYZANTINE GREEK. By E. A. SOPHOCLES. 4to., pp. iv. and 624, cloth. £2 2s.

Sophocles.—ROMAIC OR MODERN GREEK GRAMMAR. By E. A. SOPHOCLES. 8vo. pp. xxviii. and 196.

Sophocles.—GREEK LEXICON OF THE ROMAN AND BYZANTINE PERIODS (from B.C. 146 to A.D. 1100). By E. A. SOPHOCLES. Imp. 8vo. pp. xvi. 1188, cloth. 1870. £2 10s.

Spurrell.—A GRAMMAR OF THE WELSH LANGUAGE. By WILLIAM SPURRELL. 3rd Edition. Fcap. cloth, pp. viii.-206. 1870. 3s.

Spurrell.—A WELSH DICTIONARY. English-Welsh and Welsh-English. With Preliminary Observations on the Elementary Sounds of the English Language, a copious Vocabulary of the Roots of English Words, a list of Scripture Proper Names and English Synonyms and Explanations. By WILLIAM SPURRELL. Third Edition. Fcap. cloth, pp. xxv. and 732. 8s. 6d.

Steele.—AN EASTERN LOVE STORY. KUSA JÁTAKAYA: a Buddhistic Legendary Poem, with other Stories. By THOMAS STEELE, Ceylon Civil Service. Crown 8vo. cloth, pp. xii. and 260. 1871. 6s.

Steere.—SHORT SPECIMENS OF THE VOCABULARIES OF THREE UNPUBLISHED African Languages (Gindo, Zaramo, and Angazidja). Collected by EDWARD STEERE, LL.D. 12mo. pp. 20. 6d.

Steere.—COLLECTIONS FOR A HANDBOOK OF THE NYAMWEZI LANGUAGE, as spoken at Unyanyembe. By EDWARD STEERE, LL.D. Fcap. cloth, pp. 100. 1s. 6d.

Stent.—THE JADE CHAPLET, in Twenty-four Beads. A Collection of Songs, Ballads, etc. (from the Chinese). By GEORGE CARTER STENT, M.N.C.B.R.A.S., Author of "Chinese and English Vocabulary," "Chinese and English Pocket Dictionary," "Chinese Lyrics," "Chinese Legends," etc. Cr. 8o. cloth, pp. 176. 5s.

Stent.—A CHINESE AND ENGLISH VOCABULARY IN THE PEKINESE DIALECT. By G. E. STENT. 8vo. pp. ix. and 677. 1871. £1 10s.

Stent.—A CHINESE AND ENGLISH POCKET DICTIONARY. By G. E. STENT. 16mo. pp. 250. 1874. 10s. 6d.

Stoddard.—GRAMMAR OF THE MODERN SYRIAC LANGUAGE, as spoken in Oroomiah, Persia, and in Koordistan. By Rev. D. T. STODDARD, Missionary of the American Board in Persia. Demy 8vo. bds., pp. 190. 10s. 6d.

Stokes.—**BEUNANS MERIASEK.** The Life of Saint Meriasek, Bishop and Confessor. A Cornish Drama. Edited, with a Translation and Notes, by **WHITLEY STOKES.** Medium 8vo. cloth, pp. xvi., 280, and Facsimile. 1872. 15s.

Stokes.—**GOIDELICA**—Old and Early-Middle Irish Glosses: Prose and Verse. Edited by **WHITLEY STOKES.** Second edition. Medium 8vo. cloth, pp. 192. 18s.

Strangford.—**ORIGINAL LETTERS AND PAPERS OF THE LATE VISCOUNT STRANGFORD,** upon Philological and Kindred Subjects. Edited by **VISCOUNTESS STRANGFORD.** Post 8vo. cloth, pp. xxii. and 284. 1878. 12s. 6d.

Stratmann.—**A DICTIONARY OF THE OLD ENGLISH LANGUAGE.** Compiled from the writings of the xiiith, xivth, and xvth centuries. By **FRANCIS HENRY STRATMANN.** Third Edition. 4to. In wrapper. £1 10s.

Stratmann.—**AN OLD ENGLISH POEM OF THE OWL AND THE NIGHTINGALE.** Edited by **FRANCIS HENRY STRATMANN.** 8vo. cloth, pp. 60. 3s.

Strong.—**SELECTIONS FROM THE BOSTAN OF SADI,** translated into English Verse. By **DAWSONNE MELANCTHON STRONG,** Captain H.M. 10th Bengal Lancers. 12mo. cloth, pp. ii. and 56. 2s. 6d.

Sunjana.—**A GRAMMAR OF THE PAHLVI LANGUAGE,** with Quotations and Examples from Original Works and a Glossary of Words bearing affinity with the Semitic Languages. By **PESHOTUN DUSTOOR BHHRAMJEE SUNJANA,** Principal of Sir Jamsetjee Jejeebooy Zurthosi Madressa. 8vo. cl., pp. 18—457. 25s.

Surya-Siddhanta (Translation of the).—See **Whitney.**

Sweet.—**A HISTORY OF ENGLISH SOUNDS,** from the Earliest Period, including an Investigation of the General Laws of Sound Change, and full Word Lists. By **HENRY SWEET.** Demy 8vo. cloth, pp. iv. and 164. 4s. 6d.

Syed Ahmad.—**A SERIES OF ESSAYS ON THE LIFE OF MOHAMMED,** and Subjects subsidiary thereto. By **SYED AHMAD KHAN BAHADOR, C.S.I.,** Author of the "Mohammedan Commentary on the Holy Bible," Honorary Member of the Royal Asiatic Society, and Life Honorary Secretary to the Allygurh Scientific Society. 8vo. pp. 532, with 4 Genealogical Tables, 2 Maps, and a Coloured Plate, handsomely bound in cloth. £1 10s.

Syro-Egyptian Society.—Original Papers read before the Syro-Egyptian Society of London. Volume I. Part 1. 8vo. sewed, 2 plates and a map, pp. 144. 3s. 6d.

Including, among other papers, Remarks on the Obelisks of Ancient Egypt. By **W. H. Yates, M.D.**—Notes on the Hieroglyphics of Horapollo Nilous. By **S. Sharpe.**—Remarks on the Wedge Inscription recently discovered on the Upper Euphrates. By **G. F. Grotefend, Ph.D.** (With a Copy of the Original Inscription).

Táittiríya-Pratiçakhyá.—See **WHITNEY.**

Tarkavachaspati.—**VACHASPUTA,** a Comprehensive Dictionary, in Ten Parts. Compiled by **TARANATHA TARKAVACHASPATI,** Professor of Grammar and Philosophy in the Government Sanskrit College of Calcutta. An Alphabetically Arranged Dictionary, with a Grammatical Introduction and Copious Citations from the Grammarians and Scholiasts, from the Vedas, etc. Parts I. to VII. 4to. paper. 1873—6. 18s. each Part.

Technological Dictionary.—**POCKET DICTIONARY OF TECHNICAL TERMS USED IN ARTS AND SCIENCES.** English-German-French. Based on the larger Work by **KARMAPSCH.** 3 vols. imp. 16mo. cloth. 12s.

Technological Dictionary of the terms employed in the Arts and Sciences; Architecture, Civil, Military and Naval; Civil Engineering, including Bridge Building, Road and Railway Making; Mechanics; Machine and Engine Making; Shipbuilding and Navigation; Metallurgy, Mining and Smelting; Artillery; Mathematics; Physics; Chemistry; Mineralogy, etc. With a Preface by Dr. K. KARMBRÖCH. Second Edition. 3 vols.

Vol. I. English—German—French. 8vo. cloth, pp. 666. 12s.

Vol. II. German—English—French. 8vo. cloth, pp. 646. 12s.

Vol. III. French—German—English. 8vo. cloth, pp. 618. 12s.

The Boke of Nurture. By JOHN RUSSELL, about 1460—1470 Anno Domini. The Boke of Keruynge. By WYNKNY DE WORDS, Anno Domini 1513. The Boke of Nurture. By HUGH RHODES, Anno Domini 1577. Edited from the Originals in the British Museum Library, by FREDERICK J. FURNIVALL, M.A., Trinity Hall, Cambridge, Member of Council of the Philological and Early English Text Societies. 4to. half-morocco, gilt top, pp. xix. and 146, 28, xxviii. and 56. 1867. 17. 11s. 6d.

Thibaut.—THE SŪLVASŪTRAS. English Translation, with an Introduction. By G. THIBAUT, Ph.D., Anglo-Sanskrit Professor Benares College. 8vo. cloth, pp. 47, with 4 Plates. 5s.

Thibaut.—CONTRIBUTIONS TO THE EXPLANATION OF JYOTISHA-VEDĀNGA. By G. THIBAUT, Ph.D. 8vo. pp. 27. 1s. 6d.

Thomas.—EARLY SASSANIAN INSCRIPTIONS, SEALS AND COINS, illustrating the Early History of the Sasanian Dynasty, containing Proclamations of Ardashir Babek, Sapor I., and his Successors. With a Critical Examination and Explanation of the Celebrated Inscription in the Hajibād Cave, demonstrating that Sapor, the Conqueror of Valerian, was a Professing Christian. By EDWARD THOMAS, F.R.S. Illustrated. 8vo. cloth, pp. 148. 7s. 6d.

Thomas.—THE CHRONICLES OF THE PATHĀN KINGS OF DEHLI. Illustrated by Coins, Inscriptions, and other Antiquarian Remains. By EDWARD THOMAS, F.R.S., late of the East India Company's Bengal Civil Service. With numerous Copperplates and Woodcuts. Demy 8vo. cloth, pp. xxiv. and 467. 1871. £1 8s.

Thomas.—THE REVENUE RESOURCES OF THE MUGHAL EMPIRE IN INDIA, from A.D. 1593 to A.D. 1707. A Supplement to "The Chronicles of the Pathān Kings of Delhi." By EDWARD THOMAS, F.R.S. Demy 8vo., pp. 60, cloth. 3s. 6d.

Thomas.—COMMENTS ON RECENT PEHLVI DECRYPTMENTS. With an Incidental Sketch of the Derivation of Aryan Alphabets, and contributions to the Early History and Geography of Tabaristan. Illustrated by Coins. By EDWARD THOMAS, F.R.S. 8vo. pp. 56, and 2 plates, cloth, sewed. 3s. 6d.

Thomas.—SASSANIAN COINS. Communicated to the Numismatic Society of London. By E. THOMAS, F.R.S. Two parts. With 3 Plates and a Woodcut. 12mo, sewed, pp. 43. 5s.

Thomas.—RECORDS OF THE GUPTA DYNASTY. Illustrated by Inscriptions, Written History, Local Tradition and Coins. To which is added a Chapter on the Arabs in Sind. By EDWARD THOMAS, F.R.S. Folio, with a Plate, handsomely bound in cloth, pp. iv. and 64. Price 14s.

Thomas.—JAINISM; or, The Early Faith of Asoka. With Illustrations of the Ancient Religions of the East, from the Pantheon of the Indo-Scythians. To which is added a Notice on Bactrian Coins and Indian Dates. By EDWARD THOMAS, F.R.S. 8vo. pp. viii., 24 and 82. With two Autotype Plates and Woodcuts. 7s. 6d.

Thomas.—THE THEORY AND PRACTICE OF CREOLE GRAMMAR. By J. J. THOMAS. Port of Spain (Trinidad), 1869. 1 vol. 8vo. bds. pp. viii. and 135. 12s.

Thorburn.—**BANNÚ**; or, Our Afghán Frontier. By S. S. THORBURN, I.C.S., Settlement Officer of the Bannú District. 8vo. cloth, pp. x. and 480. 18s.

Thorpe.—**DIPLOMATARIUM ANGLICUM AEVI SAXONICI.** A Collection of English Charters, from the reign of King *Athelberht* of Kent, A.D. DCV., to that of William the Conqueror. Containing: I. Miscellaneous Charters. II. Willa. III. Guilds. IV. Manumissions and Acquittances. With a Translation of the Anglo-Saxon. By the late BENJAMIN THORPE, Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 8vo. pp. xlvi. and 682, cloth. 1865. £1 1s.

Tiele.—**OUTLINES OF THE HISTORY OF RELIGION** to the Spread of the Universal Religions. By C. P. TIELE, Dr. Theol. Professor of the History of Religions in the University of Leiden. Translated from the Dutch by J. ESTLIN CARPENTER, M.A. Post 8vo. cloth, pp. xix. and 249. 7s. 6d.

Tindall.—**A GRAMMAR AND VOCABULARY OF THE NAMAQUA-HOTTENTOT LANGUAGE.** By HENRY TINDALL, Wesleyan Missionary. 8vo. pp. 124, sewed. 6s.

Trübner's Bibliotheca Sanscrita. A Catalogue of Sanskrit Literature, chiefly printed in Europe. To which is added a Catalogue of Sanskrit Works printed in India; and a Catalogue of Pali Books. Constantly for sale by Trübner & Co. Cr. 8vo. ed., pp. 84. 2s. 6d.

Trübner's Oriental Series.

- I. **ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSIS.** By MARTIN HAUG, Ph.D. late Professor of Sanskrit and Comparative Philology at the University of Munich. Edited by Dr. E. W. WEST. Second Edition. Post 8vo. cloth, pp. xvi. and 428. 1878. 16s.
- II. **TEXTS FROM THE BUDDHIST CANON**, commonly known as *Dhammapada*. With accompanying Narratives. Translated from the Chinese by S. BEAL, B.A., Professor of Chinese, University College, London. Post 8vo. cloth, pp. viii. and 176. 1878. 7s. 6d.
- III. **THE HISTORY OF INDIAN LITERATURE.** By ALBRECHT WEBER. Translated from the German by JOHN MANN, M.A., and THEODOR ZACHARIAE, Ph.D., with the sanction of the Author. Post 8vo. cloth, pp. xxiii. and 360. 1878. 18s.
- IV. **A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES.** By ROBERT CUST. Accompanied by Two Language Maps. Post 8vo. cloth, pp. xii. and 198. 1878. 12s.
- V. **THE BIRTH OF THE WAR GOD.** A Poem by KÁLIDÁSA. Translated from the Sanskrit into English Verse. By RALPH T. H. GRIFFITH, M.A., Principal of Benares College. Second Edition. Post 8vo. cloth, pp. xii.-116. 1879. 5s.

The following Works are in Preparation.

A **CLASSICAL DICTIONARY OF HINDU MYTHOLOGY AND HISTORY, GEOGRAPHY AND LITERATURE.** By JOHN DOWSON, M.R.A.S., late Professor in the Staff College. In One Volume, post 8vo., about 500 pages, price not to exceed 21s.

SELECTIONS FROM THE KU-BAN. With a **COMMENTARY**. Translated by the late EDWARD WILLIAM LANE, Author of an "Arabic-English Lexicon," etc. A New Edition, Revised, with an Introduction on the History and Development of Islam, especially with reference to India. By STANLEY LANE POOLE. Post 8vo. cloth.

PASSAGES RELIGIOUS, MORAL, PRUDENTIAL, AND NARRATIVE, from the *Mahabharata* and other Sanskrit Works. Freely Translated or Paraphrased in English Verses. With an Appendix containing Prose Versions of the Original Texts. By JOHN MUIR, LL.D. Post 8vo. cloth.

Trübner's Oriental Series—continued.

ORIENTAL RELIGIONS in their Relation to Universal Religion. By SAMUEL JOHNSON. First Section—India. Second Section—China. In Two Volumes, post 8vo. cloth.

MISCELLANEOUS ESSAYS Relating to Indian Subjects. By B. H. HODGSON, late British Minister at Nepal. In Two Volumes, post 8vo. cloth.

THE GULISTAN; or, Rose Garden of Shekh Mushliu'd-din Sadi of Shiraz. Translated for the first time into Prose and Verse, with an Introductory Preface, and a Life of the Author, from the Atish Kadah, by EDWARD B. EASTWICK, F.R.S., M.R.A.S., etc. Second Edition, post 8vo. cloth.

THE JATAKA STORIES. With the Commentary and Collection of Buddhist Fairy Tales, Fables, and Folk Lore. Translated from the original Pali by T. W. RHYS DAVIDS. (The first part of the Commentary contains the most complete account we yet have of the Life of Buddha.) Vol. I., post 8vo. cloth.

CHINESE BUDDHISM. A Volume of Sketches, Historical and Critical. By J. EDKINS, D.D., Author of "China's Place in Philology," "Religion in China," etc., etc. Post 8vo. cloth.

BUDDHIST RECORDS OF THE WESTERN WORLD. Being the SI-YU-KI by HYEN THSANG. Translated from the original Chinese, with Introduction, Index, etc. By SAMUEL BEAL, Trinity College, Cambridge; Professor of Chinese, University College, London. In Two Vols., post 8vo. cloth.

THE POEMS OF HAFIZ OF SHIRAZ. Translated from the Persian into English Verse by E. H. PALMER, M.A., Professor of Arabic in the University of Cambridge. Post 8vo. cloth.

HISTORY OF THE PORTUGUESE IN INDIA. Based upon Documentary Evidence, now for the first time made available. By J. GERSON DA CUNHA, M.D. Post 8vo. cloth.

INDIAN TALES FROM THIBETAN SOURCES. Translated from the Thibetan into German by ANTON SCHIEFFNER. Rendered into English, with Notes, by W. R. S. RALSTON. In One Volume, post 8vo.

ON THE VICISSITUDES OF ARYAN CIVILISATION IN INDIA. One of the Florence Prize Essays. By Dr. J. GERSON DA CUNHA. In Two Volumes, post 8vo.

Trumpp.—GRAMMAR OF THE PĀSTO, or Language of the Afghans, compared with the Irānian and North-Indian Idioms. By Dr. ERNEST TRUMPP. 8vo. sewed, pp. xvi. and 412. 21s.

Trumpp.—GRAMMAR OF THE SINDHI LANGUAGE. Compared with the Sanskrit-Prakrit and the Cognate Indian Vernaculars. By Dr. ERNEST TRUMPP. Printed by order of Her Majesty's Government for India. Demy 8vo. sewed, pp. xvi. and 590. 15s.

Van der Tuuk.—OUTLINES OF A GRAMMAR OF THE MALAGASY LANGUAGE By H. N. VAN DER TUUK. 8vo., pp. 28, sewed. 1s.

Van der Tuuk.—SHORT ACCOUNT OF THE MALAY MANUSCRIPTS BELONGING TO THE ROYAL ASIATIC SOCIETY. By H. N. VAN DER TUUK. 8vo., pp. 52. 2s. 6d.

Vedarthayatna (The); or, an Attempt to Interpret the Vedas. A Marathi and English Translation of the Rig Veda, with the Original Saṁhitā and Pada Texts in Sanskrit. Parts I. to XXVIII. 8vo. pp. 1—896. Price 3s. 6d. each.

Vishnu-Purana (The); a System of Hindu Mythology and Tradition. Translated from the original Sanskrit, and Illustrated by Notes derived chiefly from other Purāpas. By the late H. H. WILSON, M.A., F.R.S., Boden Professor of Sanskrit in the University of Oxford, etc., etc. Edited by FITZEDWARD

HALL. In 6 vols. 8vo. Vol. I. pp. cxl. and 200; Vol. II. pp. 343; Vol. III., pp. 348; Vol. IV. pp. 346, cloth; Vol. V. Part I. pp. 392, cloth. 10s. 6d. each. Vol. V., Part 2, containing the Index, compiled by Fitzedward Hall. 8vo. cloth, pp. 268. 12s.

Vissering, W.—ON CHINESE CURRENCY. Coin and Paper Money. With Facsimile of a Bank Note. Royal 8vo. cloth, pp. xv. and 219. *Leiden*, 1877. 18s.

Wade.—YÜ-YEN TZÜ-ERH CHI. A progressive course designed to assist the Student of Colloquial Chinese, as spoken in the Capital and the Metropolitan Department. In eight parts, with Key, Syllabary, and Writing Exercises. By THOMAS FRANCIS WADE, C.B., Secretary to Her Britannic Majesty's Legation, Peking. 3 vols. 4to. Progressive Course, pp. xx. 296 and 16; Syllabary, pp. 126 and 36; Writing Exercises, pp. 48; Key, pp. 174 and 140, sewed. £4.

Wade.—WÉN-CHIEN TZÜ-ERH CHI. A series of papers selected as specimens of documentary Chinese, designed to assist Students of the language, as written by the officials of China. In sixteen parts, with Key. Vol. I. By THOMAS FRANCIS WADE, C.B., Secretary to Her Britannic Majesty's Legation at Peking. 4to., half-cloth, pp. xii. and 455; and iv., 72, and 52. £1 16s.

Wake.—CHAPTERS ON MAN. With the Outlines of a Science of comparative Psychology. By C. STANILAND WAKE, Fellow of the Anthropological Society of London. Crown 8vo. pp. viii. and 344, cloth. 7s. 6d.

Wake.—THE EVOLUTION OF MORALITY. Being a History of the Development of Moral Culture. By C. STANILAND WAKE, author of "Chapters on Man," etc. Two vols. 8vo. cloth, pp. xvi. and 506, xii. and 474. 21s.

Watson.—INDEX TO THE NATIVE AND SCIENTIFIC NAMES OF INDIAN AND OTHER EASTERN ECONOMIC PLANTS AND PRODUCTS, originally prepared under the authority of the Secretary of State for India in Council. By JOHN FORBES WATSON, M.A., M.D., F.L.S., F.R.A.S., etc., Reporter on the Products of India. Imperial 8vo., cloth, pp. 650. £1 11s. 6d.

Weber.—ON THE RĀMĀYĀNA. By Dr. ALBRECHT WEBER, Berlin. Translated from the German by the Rev. D. C. Boyd, M.A. Reprinted from "The Indian Antiquary." Fcap. 8vo. sewed, pp. 130. 5s.

Weber.—THE HISTORY OF INDIAN LITERATURE. By ALBRECHT WEBER. Translated from the German by JOHN MANN, M.A., and Dr. THÉODOR ZACHARIAE, with the Author's sanction. Post 8vo. pp. xxiii. and 360, cloth, 1878. 18s.

Wedgwood.—A DICTIONARY OF ENGLISH ETYMOLOGY. By HENSLÉIGH WEDGWOOD. Third Edition, thoroughly revised and enlarged. With an Introduction on the Formation of Language. Imperial 8vo., double column, pp. lxxii. and 746. 21s.

Wedgwood.—ON THE ORIGIN OF LANGUAGE. By HENSLÉIGH WEDGWOOD, late Fellow of Christ's College, Cambridge. Fcap. 8vo. pp. 172, cloth. 3s. 6d.

West.—GLOSSARY AND INDEX OF THE PAHLAVI TEXTS OF THE BOOK OF Arda Viraf, The Tale of Gosht-I Fryano, The Hadokht Nask, and to some extracts from the Din-Kard and Nirangistan; prepared from Destur Hoshangji Asa's Glossary to the Arda Viraf Namak, and from the Original Texts, with Notes on Pahlavi Grammar. By E. W. WEST, Ph.D. Revised by MARTIN HAUG, Ph.D. Published by order of the Government of Bombay. 8vo. sewed, pp. viii. and 352. 25s.

West and Buhler.—A DIGEST OF THE HINDU LAW OF INHERITANCE and Partition, from the Replies of the Sāstris in the several Courts of the Bombay Presidency. With Introduction, Notes and Appendix. Edited by RAYMOND WEST and J. G. BUHLER. Second Edition. Demy 8vo. sewed, pp. 674. £1 11s. 6d.

Wheeler.—THE HISTORY OF INDIA FROM THE EARLIEST AGES. By J. TALBOYS WHEELER, Assistant Secretary to the Government of India in the Foreign Department, Secretary to the Indian Record Commission, author of "The Geography of Herodotus," etc. etc. Demy 8vo. cl.

- Vol. I. The Vedic Period and the Maha Bharata. pp. lxxv. and 576.
- Vol. II., The Ramayana and the Brahmanic Period. pp. lxxxviii. and 680, with two Maps. 21s.
- Vol. III. Hindu, Buddhist, Brahmanical Revival. pp. 484, with two maps. 18s.
- Vol. IV. Part I. Mussulman Rule. pp. xxxii. and 320. 14s.
- Vol. IV. Part II. In the press.

Wheeler.—EARLY RECORDS OF BRITISH INDIA. A History of the English Settlement in India, as told in the Government Records, the works of old travellers and other contemporary Documents, from the earliest period down to the rise of British Power in India. By J. TALBOYS WHEELER. Royal 8vo. cloth, pp. xxxii. and 392. 1878. 15s.

Whitmee.—A GRAMMAR AND DICTIONARY OF THE SAMOAN LANGUAGE. By Rev. GEORGE PRATT, forty years a Missionary of the London Missionary Society in Samoa. Second Edition. Edited by Rev. S. J. WHITMEE, F.R.G.S. Crown 8vo. cloth, pp. 388. 18s.

Whitney.—ORIENTAL AND LINGUISTIC STUDIES. By WILLIAM DWIGHT WHITNEY, Professor of Sanskrit and Comparative Philology in Yale College. First Series. The Veda; the Avesta; the Science of Language. Cr. 8vo. cl., pp. x. and 418. 12s.

Second Series.—The East and West—Religion and Mythology—Orthography and Phonology—Hindú Astronomy. Crown 8vo. cloth, pp. 446. 12s.

Whitney.—ĀTHARVA VEDA PRĀTIÇĀKHYA; or, Čáunak্যá Caturádhýáyiká (The). Text, Translation, and Notes. By WILLIAM D. WHITNEY, Professor of Sanskrit in Yale College. 8vo. pp. 286, boards. £1 11s. 6d.

Whitney.—LANGUAGE AND THE STUDY OF LANGUAGE: Twelve Lectures on the Principles of Linguistic Science. By W. D. WHITNEY. Third Edition, augmented by an Analysis. Crown 8vo. cloth, pp. xii. and 504. 10s. 6d.

Whitney.—LANGUAGE AND ITS STUDY, with especial reference to the Indo-European Family of Languages. Seven Lectures by W. D. WHITNEY, Professor of Sanskrit, and Instructor in Modern Languages in Yale College. Edited with Introduction, Notes, Tables of Declension and Conjugation, Grimm's Law with Illustration, and an Index, by the Rev. R. MORRIS, M.A., LL.D. Cr. 8vo. cl., pp. xii. and 318. 5s.

Whitney.—SURYA-SIDDHANTA (Translation of the): A Text-book of Hindu Astronomy, with Notes and an Appendix, containing additional Notes and Tables, Calculations of Eclipses, a Stellar Map, and Indexes. By W. D. WHITNEY. 8vo. pp. iv. and 354, boards. £1 11s. 6d.

Whitney.—TĀTTIRÝA-PRĀTIÇĀKHYA, with its Commentary, the Tribháshyaratna: Text, Translation, and Notes. By W. D. WHITNEY, Prof. of Sanskrit in Yale College, New Haven. 8vo. pp. 469. 1871. £1 5s.

Williams.—A DICTIONARY, ENGLISH AND SANSKRIT. By MONIER WILLIAMS, M.A. Published under the Patronage of the Honourable East India Company. 4to. pp. xii. 862, cloth. 1851. £3 3s.

Williams.—A SANSKRIT-ENGLISH DICTIONARY, Etymologically and Philologically arranged, with special reference to Greek, Latin, German, Anglo-Saxon, English, and other cognate Indo-European Languages. By MONIER WILLIAMS, M.A., Boden Professor of Sanskrit. 4to. cloth, pp. xxv. and 1186. £4 14s. 6d.

Williams.—A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE, arranged with reference to the Classical Languages of Europe, for the use of English Students, by MONIER WILLIAMS, M.A. 1877. Fourth Edition, Revised. 8vo. cloth. 15s.

Williams.—A SYLLABIC DICTIONARY OF THE CHINESE LANGUAGE, arranged according to the Wu-Fang Yuen Yin, with the pronunciation of the Characters as heard in Peking, Canton, Amoy, and Shanghai. By S. WELLS WILLIAMS. 4to. cloth, pp. lxxxiv. and 1252. 1874. £5 5s.

Williams.—FIRST LESSONS IN THE MAORI LANGUAGE. With a Short Vocabulary. By W. L. WILLIAMS, B.A. Fcap. 8vo. pp. 98, cloth. 5s.

Williams.—MODERN INDIA AND THE INDIANS. Being a Series of Impressions, Notes, and Essays. By MONIER WILLIAMS, D.C.L. Second Edition. Post 8vo. cloth, pp. 244. 1878. 7s. 6d.

Wilson.—Works of the late HORACE HAYMAN WILSON, M.A., F.R.S., Member of the Royal Asiatic Societies of Calcutta and Paris, and of the Oriental Soc. of Germany, etc., and Boden Prof. of Sanskrit in the University of Oxford.

Vols I. and II. ESSAYS AND LECTURES chiefly on the Religion of the Hindus, by the late H. H. WILSON, M.A., F.R.S., etc. Collected and edited by DR. REINHOLD ROST. 2 vols. cloth, pp. xiii. and 399, vi. and 416. 21s.

Vols. III., IV. and V. ESSAYS ANALYTICAL, CRITICAL, AND PHILOLOGICAL, ON SUBJECTS CONNECTED WITH SANSKRIT LITERATURE. Collected and Edited by DR. REINHOLD ROST. 3 vols. 8vo. pp. 408, 406, and 390, cloth. Price 36s.

Vols. VI., VII., VIII., IX. and X., Part I. VISHNU PURÁNÁ, A SYSTEM OF HINDU MYTHOLOGY AND TRADITION. Vols. I. to V. Translated from the original Sanskrit, and Illustrated by Notes derived chiefly from other Puránpás. By the late H. H. WILSON, Edited by FITZEDWARD HALL, M.A., D.C.L., OXON. 8vo. pp. cxl. and 200; 344; 344; 346, cloth. 21. 12s. 6d.

Vol. X., Part 2, containing the Index to, and completing the Vishnu Purána, compiled by Fitzedward Hall. 8vo. cloth. pp. 268. 12s.

Vols. XI. and XII. SELECT SPECIMENS OF THE THEATRE OF THE HINDUS. Translated from the Original Sanskrit. By the late HORACE HAYMAN WILSON, M.A., F.R.S. 3rd corrected Ed. 2 vols. 8vo. pp. lxi. and 384; and iv. and 418, cl. 21s.

Wilson.—SELECT SPECIMENS OF THE THEATRE OF THE HINDUS. Translated from the Original Sanskrit. By the late HORACE HAYMAN WILSON, M.A., F.R.S. Third corrected edition. 2 vols. 8vo., pp. lxxi. and 384; iv. and 418, cloth. 21s.

CONTENTS.

Vol. I.—Preface—Treatise on the Dramatic System of the Hindus—Dramas translated from the Original Sanskrit—The Mrichchakati, or the Toy Cart—Vikram and Urvasi, or the Hero and the Nymph—Uttara Ríma Charitra, or continuation of the History of Ráma.

Vol. II.—Dramas translated from the Original Sanskrit—Maláti and Mádbava, or the Stolen Marriage—Mudrá Rakshasa, or the Signet of the Minister—Ratnávali, or the Necklace—Appendix, containing short accounts of different Dramas.

Wilson.—THE PRESENT STATE OF THE CULTIVATION OF ORIENTAL LITERATURE. A Lecture delivered at the Meeting of the Royal Asiatic Society. By the Director, Professor H. H. WILSON. 8vo. pp. 26, sewed. London, 1852. 6d.

Wilson.—A DICTIONARY IN SANSKRIT AND ENGLISH. Translated, amended, and enlarged from an original compilation prepared by learned Natives for the College of Fort William by H. H. WILSON. The Third Edition edited by Jagunmohana Tarkalankara and Khetramohana Mookerjee. Published by Gyanendrachandra Rayachoudhuri and Brothers. 4to. pp. 1008. Calcutta, 1874. £3 3s.

Wilson (H. H.).—See also Megha Duta, Rig-Veda, and Vishnu-Purána.

Wise.—**COMMENTARY ON THE HINDU SYSTEM OF MEDICINE.** By T. A. WISE, M.D., Bengal Medical Service. 8vo., pp. xx. and 432, cloth. 7s. 6d.

Wise.—**REVIEW OF THE HISTORY OF MEDICINE.** By THOMAS A. WISE, M.D. 2 vols. 8vo. cloth. Vol. I., pp. xviii. and 397; Vol. II., pp. 574. 10s.

Withers.—**THE ENGLISH LANGUAGE SPELLED AS PRONOUNCED, with enlarged Alphabet of Forty Letters.** With Specimen. By GEORGE WITHERS. Royal 8vo. sewed, pp. 84. 1s.

Wordsworth.—**THE CHURCH OF THIBET, and the Historical Analogies of Buddhism and Christianity.** A Lecture delivered at Bombay by W. WORDSWORTH, B.A., Principal of Elphinstone College. 1877. 8vo. pp. 51. 2s. 6d.

Wright.—**FEUDAL MANUALS OF ENGLISH HISTORY.** A Series of Popular Sketches of our National History, compiled at different periods, from the Thirteenth Century to the Fifteenth, for the use of the Feudal Gentry and Nobility. Now first edited from the Original Manuscripts. By THOMAS WRIGHT, Esq., M.A. Small 4to. cloth, pp. xxiv. and 184. 1872. 16s.

Wright.—**THE HOMES OF OTHER DAYS.** A History of Domestic Manners and Sentiments during the Middle Ages. By THOMAS WRIGHT, Esq., M.A., F.S.A. With Illustrations from the Illuminations in contemporary Manuscripts and other Sources, drawn and engraved by F. W. Fairholt, Esq., F.S.A. 1 Vol. medium 8vo. handsomely bound in cloth, pp. xv. and 512. 350 Woodcuts. £1 1s.

Wright.—**THE CELT, THE ROMAN, AND THE SAXON;** a History of the Early Inhabitants of Britain down to the Conversion of the Anglo-Saxons to Christianity. Illustrated by the Ancient Remains brought to Light by Recent Research. By THOMAS WRIGHT, Esq., M.A., F.S.A., etc., etc. Third Corrected and Enlarged Edition. Numerous Illustrations. Crown 8vo. cloth, pp. xiv. and 562. 14s.

Wright.—**ANGLO-SAXON AND OLD-ENGLISH VOCABULARIES,** Illustrating the Condition and Manners of our Forefathers, as well as the History of the Forms of Elementary Education, and of the Languages spoken in this Island from the Tenth Century to the Fifteenth. Edited by THOMAS WRIGHT, Esq., M.A., F.S.A., etc. Second Edition, edited, collated, and corrected by RICHARD WULCKER. [*In the press.*]

Wylie.—**NOTES ON CHINESE LITERATURE;** with introductory Remarks on the Progressive Advancement of the Art; and a list of translations from the Chinese, into various European Languages. By A. WYLIE, Agent of the British and Foreign Bible Society in China. 4to. pp. 296, cloth. Price, £1 16s.

Yajurveda.—**THE WHITE YAJURVEDA IN THE MADHYANDINA RECEPTION.** With the Commentary of Mahidhara. Complete in 36 parts. Large square 8vo. pp. 571. £4 10s.

Yates.—**A BENGALI GRAMMAR.** By the late Rev. W. YATES, D.D. Reprinted, with improvements, from his Introduction to the Bengali Language. Edited by I. WENGER. Fcap. 8vo., pp. iv. and 150, bds. Calcutta, 1864. 3s. 6d.





